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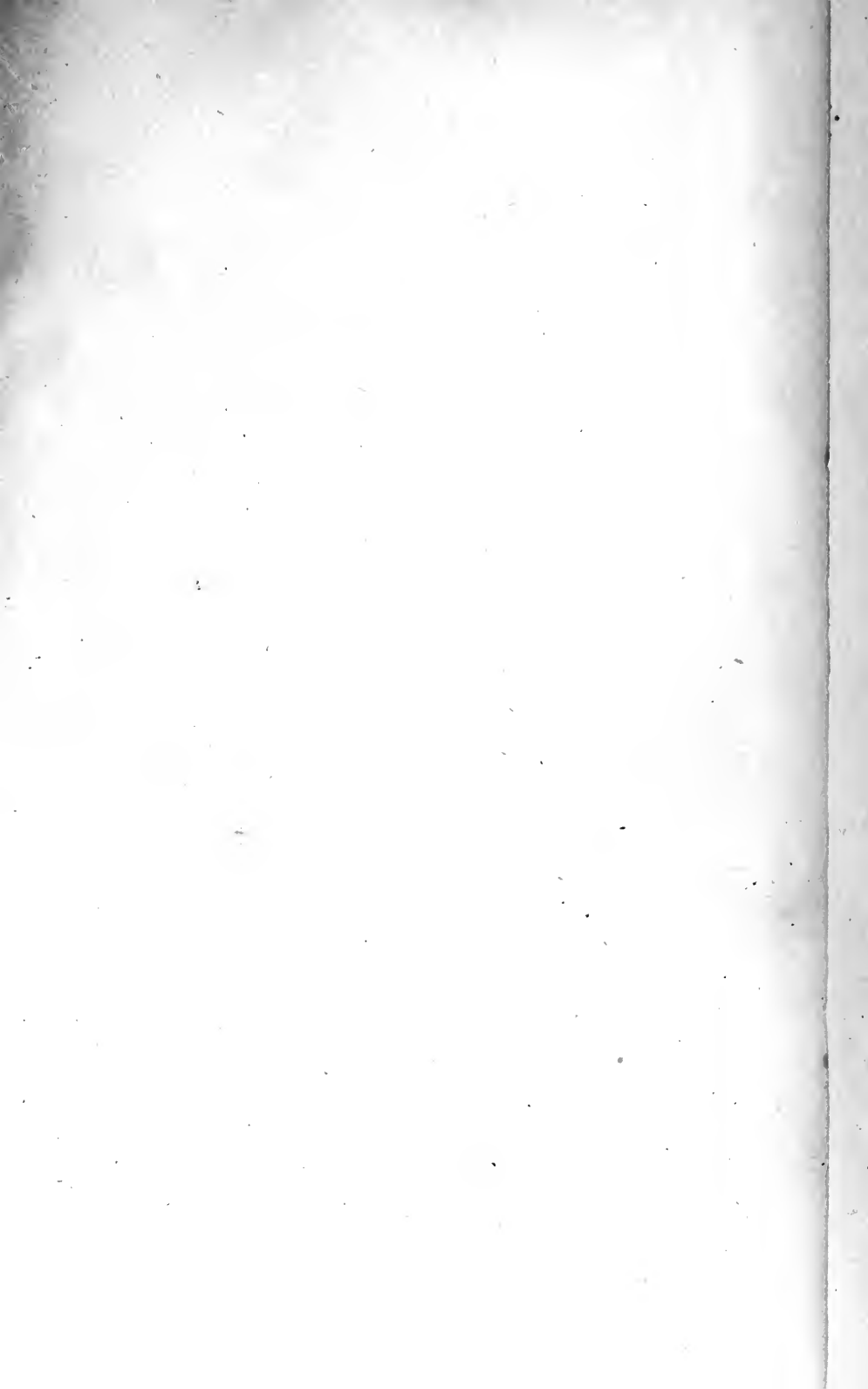


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GESENIUS'S
HEBREW GRAMMAR
WITH
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GESENIUS'
HEBREW GRAMMAR,
FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY
T. J. CONANT,
PROFESSOR OF HEBREW IN MADISON UNIVERSITY, HAMILTON, N. Y.

WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH,
BY DR. DAVIES, OF STEPNEY COLLEGE, LONDON.)

TO WHICH ARE ADDED,
A COURSE OF EXERCISES IN HEBREW GRAMMAR,

AND A
HEBREW CHRESTOMATHY,

PREPARED BY THE TRANSLATOR.

522346
H. S. S.

NEW-YORK:
D. APPLETON & COMPANY, 200 BROADWAY.
PHILADELPHIA:
GEO. S. APPLETON, 164 CHESNUT-STREET.

MDCCCLI.

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TRANSLATOR'S PREFACE.

THE fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtle and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.* Whether these strictures are deemed just or not, all will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger, have only to substitute Perfect and Imperfect for Praeterite and Futurè, and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con-

* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1.) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.

densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr., and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution, this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

T. J. CONANT.

MADISON UNIVERSITY, }
HAMILTON, N. Y. }

October, 1846



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A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

RAB- BIN- IC.	HE- BREW.	SAMARI- TAN.	ANCIENT HEBREW.	PHœNICIAN.	ANCIENT GREEK.	GREEK.
א	א	א	א	א א	Α	Α
ב	ב	ב	ב	ב ב	Β Β	Β
ג	ג	ג	ג	ג ג	Γ Γ	Γ
ד	ד	ד	ד	ד ד	Δ Δ	Δ
ה	ה	ה	ה	ה	Ε Ε	Ε
ו	ו	ו	ו	ו ו	Ϝ ϝ	(F)
ז	ז	ז	...	Ζ	Ι	Ζ
ח	ח	ח	ח	ח ח	Θ Θ	Θ
ט	ט	ט	...	Θ	Ο	Ο
י	י	י	י	י י	Ϛ ϛ	Ι
כ	כ	כ	כ	כ כ	Κ Κ	Κ
ל	ל	ל	ל	ל ל	Λ Λ	Λ
מ	מ	מ	מ	מ מ	Μ Μ	Μ
נ	נ	נ	נ	נ נ	Ν	Ν
ס	ס	ס	...	Ξ Ξ	Ξ	Ξ
ע	ע	ע	ו	ו ו	Ο	Ο
פ	פ	פ	פ	פ	Π	Π
צ	צ	צ	צ	צ	Ζ	
ק	ק	ק	ק	ק	Ϟ ϟ	(Q)
ר	ר	ר	ר	ר	Ρ	Ρ
ש	ש	ש	ש	ש ש	Σ Σ	Σ
ת	ת	ת	ת	ת	Τ	Τ

INTRODUCTION.

SECT. 1.

OF THE SHEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew tongue is only one of the members of a large family of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia, i. e. in the countries from the Mediterranean to the Tigris, and from the Armenian mountains to the south coast of Arabia. But this family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.*

There is no name, sanctioned by long usage, for the nations and languages united in this family. The name *Shemites*, *Shemitish languages* (suggested by Gen. x. 21, &c., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.†

2. This Shemitish class of languages consists of three principal divisions: *a*) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Himyaritic). *b*) The *Ara-*

* Even in Numidia the Phœnician language has been found in inscriptions on monuments and coins (see Gesenius's *Paläographische Studien*, s. 67 ff. and *Monumenta Phœnicia*, p. 182, &c.); but we may question whether it ever obtained much currency among the Numidian population.

† From Shem were derived (Gen. x. 21, &c.) the Aramæan and Arabian races as well as the Hebrew, but not the Æthiopians and Canaanites (Phœnicians) who are derived from Ham (vs. 6, 15, &c.): on the contrary, among the Shemites are put (v. 22) also the Elamites and Assyrians, whose language was not of the class now called Shemitish.

mæan in the north and north-east. It is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.* To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabiit) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt.† c) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

The above languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern forms), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician; or they exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but also spread itself on all sides into the districts of other tongues.

The Shemitish family of languages was bordered on the east and north by another still more widely extended, which spread itself, under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitish came many ways into contact in very early times. Both have accordingly much in common, but the relation between them is not yet accurately defined.§ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

* The most ancient passage, where Aramæan words as such occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† So called from צַבְרִי as being *βακτριαι*: see *Neander's Kirchengeschichte*, B. I., S. 646.—Tr.

‡ See *Rödiger* in der *Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77 ff.

§ See *Gesenius* in d. *Allg. Lit. Zeitung*, 1839, No. 77 ff., 1841, No. 40. *Th.*

3. The *grammatical structure* of the Shemitish languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: *a*) Among the consonants, which always form the body of these languages, are many gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two tenses, but great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixa*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much artificial subordination of members.

4. Also in respect to the *lexicon*, the Shemitish tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots* resemble in sound those of the Indo-Germanic class. But if we exclude the expressions obviously borrowed (see below), we shall reduce the actual similarity, partly to words which imitate sounds (*onomatopoeica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historic* (gentilic) affinity, which cannot be proved without agreement also in grammatical structure.†

Benfey über das Verhältniss der ägypt. Sprache zum semit. Sprachstamme, Leipzig, 1844, 8vo.

* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—TR.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguae Hebraeae*, to exhibit the points of contact between the Shemitish and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. A remote connexion between these languages cannot be denied, and therefore a comparative investigation of them is of value for lexicography; but one needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception in comparing them. In the present state of the investigation, there is almost as much merit in rejecting that which does not bear all the marks of affi-

Onomatopoetic roots, that are found also in Sanskrit, Greek, Latin, and German, are, e. g. לָקַק, לִיחָה, *leiخوا, lingo*, Sanskrit, *lih*, Germ. *lecken* [our *lick*, Welsh* *llio*]; לָלַל (kindred roots לָלַל אֵלַל, *állω, éλλω, vλλω, volto* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; חָרַח, חָרַט, חָרַר, *χαράτω* [Welsh *carthu, craith*], Persian *khariden*, Ital. *grattare*, French *gratter*, Eng. *grate, scratch*, Germ. *kratzen*; פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech, briw*], &c. An example somewhat different is *am, ham (sam), gam, kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אָמַה *people*, prop. *an assembling*), עָם *together with*, גָּמַם (whence גָּם *also*), Arab. جَمَعَ *collect*; Persian *hem, hemeh, at once*; Sansk. *ama, with*, Greek ἄμα (*ἄμφω*), ὅμος, ὁμοῦ (*ὁμιλος, ὁμοδος*), and harder κοινός, Lat. *cum, cumulus, cunctus* [Welsh *cym*=Lat. *com*], with the corresponding sibilant Sansk. *sam*, Greek σύν, ξύν, ξυνός=κοινός, Goth. *sama*, Germ. *sammt, sammeln*. [Yet Rödiger thinks, contrary to Gesenius, that much in this list is of very doubtful affinity.]

Essentially different from this more internal relationship between the languages, is the adoption of words by one out of another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יְאֵר (Egyptian *yero*) *river*, the Nile; אַחִי (Egypt. *achi*) *Nile-grass*; פֶּרֶדֶס = παραδεισος, Persian *pleasure-garden, park*; דָּרִיכֶמֶן *daric*, Persian *gold coin*. Several such words are found also in the Greek, as קוֹה (Sansk. *kapi*) *ape*, ἄηπος, ἄηβος; כֶּרֶם (Sansk. *karpāsa*) *cotton*, κάρασσος, *carbasus*; תְּבִיבִים, from Ind. *togeti* (Sansk. *sikhi*), *peacocks*.

b) When Shemitish words for the products of Asia have passed over to the Greeks along with the things; e. g. בִּזְיוֹן, βύσσος, *byssus*; לְבָנָה, λιβαρωτός, *incense*; קַנָּה, κάνη, κάμμα, *canna*, reed; בִּמְזִין, κύμινον, *cuminum*, *cumin*.

5. The Shemitish writing had from the beginning this striking imperfection, that only the consonants (with which the signification of the word always connects itself) were given in the line as real letters. Of the vowels only the longer ones, and

nity, as in discovering what may at first appear to agree. And it is already an established result, that these two families of languages do not stand in a sisterly or any close relationship to each other, and that the characteristic structure of both must be dissected before we can find the original parts which they possess in common. This comparative analysis, however, belongs to the Lexicon rather than to the Grammar.

* That the Celtic dialects (not unlike the Shemitish in their relation to each other, namely, Welsh, Cornish, Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family admits of abundant proof; see Prichard's *Eastern Origin of the Celtic Nations*, and Pictet de l'*Affinité des Langues Celtiques avec le Sanscrit*.—Ta.

even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (§ 8) attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception; but its deviation from the Shemitish usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing was, like the kindred southern Arabic (Himyaritic), also from right to left.* However dissimilar the Shemitish written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, Tabb. 1—5, comp. p. 15, &c., and his article *Palæographie* in Ersch and Gruber's *Encyclopædie*, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works (§ 2) are found in Hebrew; the Aramæan begins about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions); the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the progress of a language in the mouth of a people depends on causes quite distinct from the expansion of a literature; and often the structure of a language is materially altered, before it possesses a literature, by early contact with foreign tongues. So in the Shemitish department, the Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, until the Mahomedan revolutions, when it suffered considerable decay. It was not till this much later period that the Arabic reached nearly the same point at which

* See Rödiger in d. Zeitschrift f. d. Kunde des Morgenlandes, Bd. II. S. 332, &c., and his Notes to Wellsted's Reisen in Arabien (Halle, 184-), II., 376, &c.

we find the Hebrew even as early as the times of the Old Testament.

This accounts for the facts (which some, without reason, have considered surprising) that the ancient Hebrew in its grammatical structure agrees more with the modern Arabic than with the ancient, and that the latter, although it becomes historically known at a later period than the other Shemitish languages, yet takes, in many respects, a place among them similar to that which the Sanskrit occupies among the Indo-Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric held fast with greater tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions, while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitish languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles belongs to a comparative grammar of the Shemitish languages. But it follows from what has been advanced—1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that yet we cannot concede to the Arabic the priority in all respects; 3) that finally, it is a mistake to suppose, as some do, that the Aramæan, on account of its simplicity (occasioned by derangement of structure and curtailing of forms), exhibits in the most original form the speech of the Shemites.

On the character, literature, grammars, and lexicons of these languages, see Gesenius's Preface to *Heb. Handwörterbuch*, from 2d to 4th edition. [Translated in the American *Biblical Repository*, vol. iii.]

SECT. 2.

HISTORY OF THE HEBREW AS A LIVING LANGUAGE.

See Gesenius's *Geschichte der hebräischen Sprache und Schrift*. Leipzig, 1815. §§ 5—18.

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστὶ), does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18 (poet.) *language of Canaan*

from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יהודית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Jer., Neh., Esth.).

Of the names *Hebrews* (עִבְרִיִּים, Ἑβραῖοι, *Hebræi*) and *Israelites* (בְּנֵי יִשְׂרָאֵל), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as *Pausanias*, *Josephus*, *Tacitus*, use only the name Hebrews. It is properly an appellative, meaning *what is beyond, people from the country on the other side*, and it is formed by the addition of the derivative syllable ׀ (§ 85, No. 5) from עֵבֶר *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. xiv. 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. x. 21. Num. xxiv. 24.

In the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John v. 2; xix. 13, 17, 20; ἑβραῖς διαλέκτος, Acts xxi. 40; xxii. 2; xxvi. 14) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about 95 A. D., understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician* race, by whom Pa-

* פִּנְיָזִי, פִּנְיָזִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called פִּנְיָזִי on their own coins. Also the people of Carthage gave themselves the same name.

lestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the names of persons and places; e. g. מְלִכִּי-צְדָק *king of righteousness*; קִרְיַת סָפֵר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 70 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. tabb. 6—48, and the explanations on pp. 90—328), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1. 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation; so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

The most important deviations in the *orthography* and *inflection* of words are: 1) an almost constant omission of the vowel-letters (§ 7, 2); e. g. בַּח for בֵּיחַ *house*; קַל for קוֹל *voice*; 2) the feminine ending in ח (ath) even in the absolute state (§ 79, 2); 3) the article expressed as often by א as by ה (§ 35). More striking are the deviations in pronunciation, especially in Punic, where the *i* is generally sounded as *u*; e. g. שֹׁפֵט, *shufet* (judge); שְׁלוֹשׁ, *salûs* (three); רִשׁ, *rûs*=רֹאשׁ (head); and where we find *y* often in place of short *i* and *e*; e. g. הֵינִי, *hîynînu* (ecce eum); אֵת, *yth*; and *o* for *e*; e. g. מֹעָר, *Mocar* (comp. מֹעָדָה LXX. *Moçá*). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, &c.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile; at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings (historical), the Pentateuch, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Canticles, Job; of the earlier prophets, in the following chronological order;—Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*), stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, is certainly as early as Moses, even if the Pentateuch did not proceed from him in its present form. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוא *he* (§ 32, Rem. 6), and נער *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like ὁ παῖς and ἡ παῖς). Some harsh forms of words, e. g. פֶּזֶז, פֶּחֶז, which are common in these books, are exchanged in others for the softer ones, פֶּזַי, פֶּחַי.

On the other hand, in Jeremiah and Ezekiel are found decided traces of the *Aramæan* colouring which distinguishes the language of the second or silver age. See No. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. In respect to several of them, moreover, especially the anonymous historical books, the date of composition cannot be definitively settled. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the *Aramæan*, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew *Aramæan* transferred into the Hebrew.† The prophets, moreover, in respect to language and rhythm, are to be

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 foll., of Keith's translation, or in *American Bib. Repository*, vol. i., p. 700, &c.; also Hävernick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii., No. 6.—Tr.

† That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood *Aramæan* is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially *De Wette's Commentar über die Psalmen, Einleitung*, § 7,* (4th edition, Heidelberg, 1836). [The subject is briefly treated in the Reading Book at the end of this Grammar. See also Ewald's *Poet. Bücher des A. Bundes*, Th. I., and Nordheimer's *Heb. Grammar*, §§ 1120—1130.]

Of *poetical words*, for which others are used in prose, the following are examples, viz. אָנֹכִי = אָדָם *man*; דֶּרֶךְ = אֶרֶץ *path*; בּוֹא = אָחַז *to come*; מִלָּה = דְּבָר *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אֲבִיר *strong one*, for *God*; אֲבִיר, do. for *bullock, horse*; לְבָנָה *alba*, for *luna*; יְחִידָה *unicus*, that *which is dearest*, for *life*.

Examples of poetical *forms* are, the longer or plural forms of prepositions of place (§ 101); e. g. אֶל = אֵלַי, אֶל = אֵלַי, אֶל = אֵלַי; the letters א, ו, appended to the noun (§ 88); the suffixes מוֹ, מִי, מִי, מִי, for מ, מ, מ, מ (§ 32); the plural ending יָן for יָם (§ 86, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the sign of the accusative אֶת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 48, 4); and in general a forcible brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldeæ dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the

* Translated in the Biblical Repository, No. IX.—Ta.

popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz.,—1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah,* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,

Words, for which others are used by the earlier writers; e. g. זמן *time* = זמן; קבל *to take* = לקח; סוף *end* = קץ; שלט *to rule* = מלך.

Significations of words; e. g. אמר *(to say) to command*; ענה *(to answer) to commence speaking*.

Peculiarities of grammar; e. g. the frequent *scriptio plena* of ו and ו, as דויר (elsewhere דור), and even קודש for קדש, רוב for רב; the interchange of ו and א final; the very frequent use of substantives in ון, וי, &c.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of ו for ו (§ 36), which obtained also in Phœnician.

The few solitary Chaldaisms which occur in the writings of the golden age, may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges xii. 6, it appears that the Ephraimites always pronounced ו as ו or ו; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remnants which we possess of Hebrew literature contain all the treasures of the ancient language, which must have been more copious and richer than now appears in the canonical

* See a defence of the earlier date and the genuineness of Jonah in Hävernick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

SECT. 3.

WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE

(*Gesenius's* Gesch. der hebr. Sprache, §§ 19—39.)

After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The Mishna forms the commencement of the modern Hebrew literature, but the language of the Gemara has more a Chaldee colouring.

2. To the period of time between the conclusion of the *Talmud*, and the age of the first writers on the grammar of the language, belongs, chiefly, the application of vowel-signs to the text (§ 7, 3). Of the same period is the collection of critical observations called the *Masora* (מסורה, *traditio*), by which the still received text of the Old Testament was settled, and from which it bears the name of the *Masoretic* text.

The various readings of the Q^{eri} are the most important portion of the Masora (§ 17). We must not confound the composition of the Masora with the furnishing of the sacred text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made, after the example of the Arabian scholars, in the ninth century. What was done by *Saadia* (ob. 942) in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Judah Chayug* (called also *Abu Zakaria Yahya*, about the year 1040) and *R. Jona* (*Abulwalid Merwân ben Gannach*, about 1050), composed in the Arabic language. Aided by these labours, *Abraham ben Ezra* (about 1150) and *R. David Kimchi* (1190—1200) acquired among Jewish scholars a classical reputation as the grammarians of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פִּעַל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בִּנְיָן, &c.*

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin* (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of *Alb. Schultens* (ob. 1750) and *N. W. Schröder* (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language. The first may be called

* On the origin and earliest history of Hebrew lexicography, see the preface of *Gesenius* to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also *Sam. David Luzzatto's* *Prolegomeni ad una gramm. ragionata della lingua ebraica* (Padova, 1836), p. 26 foll.

the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are:—

Gesenius's *Lehrgebäude der hebr. Sprache.* Leipzig. 1817.

Lee's *Lectures on Hebrew Grammar.* Lond. 1827. Latest edit. 1844.

Ewald's *Ausführliches Lehrbuch der heb. Sprache.* Leipzig. 1844.

Nordheimer's *Critical Grammar of the Hebrew Language.* 2 vols. New-York. 1841. The best extant.

Hupfeld's *Ausführliche hebr. Grammatik.* Cassel. 1841. 1 Thl. 1 Abschnitt. Not yet finished.]

SECT. 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz.

1) *sounds* expressed by *letters*, and their union into *syllables*; 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, therefore, instruction respecting the *sounds*, and the representation of them by letters. It teaches the art of expressing the written signs by the sounds which they represent (*orthoepey*), and of writing words agreeably to established usage (*orthography*). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws according to which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are regarded as formed into *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (*syntax*) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (*syntax* in the stricter sense).

PART FIRST.

OF THE ELEMENTS.

CHAPTER I.

OF READING AND ORTHOGRAPHY.

SECT. 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

HEBREW ALPHABET.*

Form.	Represent- ed by	Hebrew name.	Sounded as	Signification of the names.	Numerical value.
Final. א	א or ' א	אֵלֶּפֶת	<i>Ā'-lēph</i>	Ox	1
ב	b, bh	בֵּית	<i>Beth</i>	House	2
ג	g, gh	גִּמְלָה	<i>Gī-mēl</i>	Camel	3
ד	d, dh	דֹּלֶת	<i>Dā'-lēth</i>	Door	4
ה	h	חַיָּה	<i>Hē</i>	Window	5
ו	v	וָו	<i>Vāv</i>	Hook	6
ז	z	זָוַךְ	<i>Zā'-yīn</i>	Weapon	7
ח	ch	חֵית	<i>Chēth</i>	Fence	8
ט	t	טֵית	<i>Tēth</i>	Snake	9
י	y	יָוֶד	<i>Yodh</i>	Hand	10
ך	k, kh	כָּף	<i>Kāph</i>	The hand bent	20
ל	l	לָמֶד	<i>Lā-mēdh</i>	Ox-goad	30
ם	m	מֶם	<i>Mēm</i>	Water	40
ן	n	נֹון	<i>Nūn</i>	Fish	50
ס	s	סָמֶךְ	<i>Sā'-mēkh</i>	Prop	60
ע	ע or ''	עֵיִן	<i>A'-yīn</i>	Eye	70
ף	p, ph	פֶּה	<i>Pē</i>	Mouth	80
ץ	ts	צָדִי	<i>Tsā-dhē'</i>	Fish-hook	90
ק	q	קֹפֶה	<i>Qōph</i>	Back of the head	100
ר	r	רֶשֶׁת	<i>Rēsh</i>	Head	200
ש	sh, s	שֵׁן	<i>Shīn</i>	Tooth	300
ת	t, th	תָּו	<i>Tāv</i>	Cross	400

* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Tr.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt and at Palmyra.*

3. The five characters which have a different form at the end of a word (*final letters*), ׀, ׆, ׇ, ׈, ׉,† terminate (with the exception of ׈) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following—

ם, ן, ל, ה, נ, (אֵלֶּהֶם).

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. ׀, ׀, the rude figure of a camel's neck, denotes properly *a camel* (לָמָּל = לָמָּל), but as a letter only the initial ׀; ׀ prop. *eye*, ׀, stands only for ׀, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ׀, ׀, ׀, ׀.

The most probable signification of each name is given in the alphabet. [For further information see the initial articles under the several letters in Gesenius's Hebrew Lexicon.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, likewise, indicate not the pictured object itself (as in the kyriologic hierogly-

* See the alphabets of these various forms in Gesenii *Monumenta Phœnicia*, abb. 1—5.

† These letters are supplied with vowels and pronounced together, thus ׀׀׀׀׀. Such *voces memoriales* were invented by the early Hebrew Grammarians to assist in remembering certain classes of letters.

phics), but the initial sound in its name; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. א, ב, ג, also of the three liquids, ד, ה, ו, and other similar arrangements (see *Lepsius's sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. This numeral use [given in the table of the alphabet] did not, however, take place in the O. T. text, but is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ז, the tens by ח—ט, 100—400 by ק—ר. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ש 500, מ 600, נ 700, ה 800, ק 900; and sometimes by ר = 400, with the addition of the remaining hundreds, as רק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God [יהוה] commences. The thousands are denoted by the units with two dots above, as ש̇̇ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as רִשׁ' for רִשְׁרָאֵל, פ' for פִּלְגִי *aliquis*, גּוֹמֵר for גּוֹמֵר *et completio = et cætera* [&c.], רַר or רִי for רִהֵרָה.

SECT. 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical pecu-

* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der Allgem. Litt. Zeitung, 1839. No. 77—81. *Hitzig*, die Erfindung des Alphabets, Zürich, 1840, fol. *J. Ols-hausen* über den Ursprung des Alphabets. Kiel, 1841. 8vo.

liarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g. פ, ש, in which cases they had to make what shifts they could.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אמר, ἀμαρ) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (אָפּפּ malsā, § 23, 2).

ח before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (גָּחַל gālā), or it may retain its character as a guttural (גָּחַח gā-bhāh), which is regularly the case at the end of a syllable in the middle of a word, as in נֶחֱפָח nēh-pākh (§ 7, 2, and § 14).

ע is nearly related to א; and is a sound peculiar to the organs of the Shemitish race. Its hardest sound is that of a *g* slightly rattled in the throat, as גָּחַח, LXX. Γόμοῖα; גָּחַח, Γάχα; it is elsewhere, like א, a gentle breathing, as in עָלִי, Ἰλλί; עָמַלְק, Ἀμαλέκ. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius's Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II. S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. E. Bindseil's Abhandlungen zur allem. vergleichenden Sprachlehre* (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

sort of vowel sound like *a*. It is the prevailing usage, at present, to pass over **ו** as well as **א** in reading the language, and in writing its words with Roman or occidental letters, e. g. **אֱלִי** *Eli*, **אַמֶּלֶךְ** *Amalek*. The best representation we could give of it in our letters would be *gh* or *ʿg*, as **אַרְבַּע**, something like *arbaʿh*, **עֲמֹרָה** *ʿg^amora*. The nasal *gn* or *ng* pronunciation of it by the Jews is quite false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

שׁ and **שׂ** were originally one letter **ש** (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into **שׁ** *sh* (which occurs most frequently), and **שׂ** *s*.

שׁ resembled **ס** in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to **שׂ**. Hence **סָבַר** to *close up*, and **שָׁבַר** to *reward*, have different meanings, being distinct roots, as also **סָבַל** to *be foolish*, and **שָׁבַל** to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only **ס** for both, and the Arabians only **שׂ**. They also began to be interchanged even in the later Hebrew; as **סָבַר** = **שָׁבַר** to *hire*, Ezr. iv. 5; **סְבִלִית** for **שְׁבִלִית** *folly*, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as **צ** was *ts*. [It is best represented by our *z*.]

3. **ק** and **ט** differ essentially from **כ** and **ח**. The former (as also **צ**) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

ח, פ, כ, ד, ג, ב (**בְּנֵי־כְפֹת**),

have a twofold pronunciation: † 1) a harder, more slender sound

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of **ע** and **ח** (as well as the different pronunciations of **ד**, **ט**, **צ**), are indicated by diacritic points. Two letters are thus made from each: from **ע** the softer **ع** *Ain*, and the harder **غ** *Ghain*. from **ח** the softer **ح** *Hha*, and the harder **خ** *Kha*.

† Sound **ח** as *t*, **ח** as *th* in *thick*; **ד** as *d*, **ד** *dh* as *th* in *that*; **פ** as *p*, **פ**

(*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as ב *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כ κ, כּ χ, פּ π, פ φ, ט τ, ת θ.

For the cases exactly in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated כ as *v*, and the ת nearly as *s*, e. g. ראשית *reshis*, רב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- | | |
|-------------------------------------|------------|
| a) Gutturals, ח, ה, ע, א | (אָהָע) |
| b) Palatals, ק, ב, ג, י | (יִבְק) |
| c) Linguals, ט, ד, נ, with ל | (לִטְלִנְ) |
| d) Dentals or sibilants, צ, ש, ס, ז | (זְסִצְשְ) |
| e) Labials, פ, ב, מ, ו | (וּמְפּ) |

The letter ר partakes of the character of both the first and fourth classes.

The liquids also ל, מ, נ, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Shemitish dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. צֶזֶק, צֶזֶק (see § 2, 3, Rem.), Syr. צֶזֶק; 2) in the pronunciation of the same letter;

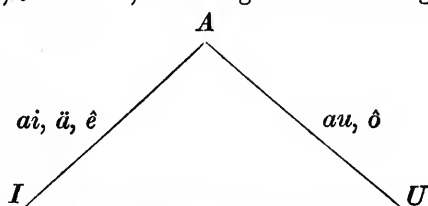
ph or *f*; כ as *b*, כּ as *v*; כ and ג both as *g* in *go*; פ and כ both as *k*. If one wishes to give the aspirated sound of ג and כ, let him pronounce *g* and *k*, rolling the palate with the same breath.—T_R.

thus in Syriac ܐ has always a feeble sound, while the Galileans uttered it as well as ܐ like ܐ; in Æthiopic ܐ has the sound of ܐ, ܐ that of ܐ.

SECT. 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds *A, I, U*, is even more distinctly seen in the Hebrew, and other Shemitish tongues, than in other languages. *E* and *O* arose from the union of *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme* :—



The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. ܐܝܢ. Arabic *bain*, ܐܝܢ, Arab. *yaim*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Kaïſar*; *θαιſμα*, Ion. *θαιſμα*), from the French pronunciation of *ai* and *au* [comp. in English *ai* in *said*, and *au* in *naught*], and from the German popular dialects (*auch*, *ôch*).

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ܐ (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; ܐ (like the Lat. *i*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,† except at the end of a word, where long *a* was repre-

* For the sound of these vowels, see note on § 8.—TR.

† So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

sented by ה, and sometimes by א.* These two letters stood also for long *e* and *o*.

[The above four letters (forming the *mnemonic* אָהֵוִי *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel-letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long.† In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קָטַל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דַּבַּר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מוֹת might be *maveth* (death), or *muth*, *moth* (to die); בֵּין might be read *bîn*, *bên*, *bāyin*.

How imperfect and indefinite such a mode of writing was is easily seen, yet during the whole period in which the Hebrew was a spoken language no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system

* The close connexion between ה, א, and the A-sound, ו and the U-sound, י and the I-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; ו so also ו [our *w*]. And I is formed at the fore part of the palate; so also י [our *y*]. E sounds at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

† The Phœnicians did not indicate even the long vowels, except in most rare cases, and their oldest monuments have scarcely any vowel-signs. See *Mon. Phœnicia*, pp. 57, 58; and above § 2. 2.

was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11–14), and the accents (§§ 15, 16).

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel-sounds; in the latter there are five, viz., *a, e, i, o, u*. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

SECT. 8.

OF THE VOWEL-SIGNS.*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1. 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented† —

Long Vowels.

- Qá'měts, *ā*, יָם *yām*.
- Tsé'rē, *ē*, שֵׁם *shēm*.
- Chī'rēq long, *i*, בֵּין *bīn*.
- י or — Chō'lē'm, *ō*, קוֹל *qōl*,
- סֹבֵב *sōbh*.
- י Shū'rēq, *ū*, מוֹת *mūth*.

Short Vowels.

- Pättā'ch, *ā*, בַּת *bāth*.
- Sēghōl, *ē*, בֶּן *bēn*.
- Chī'rēq short, *i*, מֵן *mēn*.
- Qá'měts-chātū'ph, *ö*, חֶקֶךְ *chōq*.
- Qībū'ts, *ū*, שִׁלְחָן *shūlchān*.

* The vowels as represented in this translation are supposed to be sounded as follows:—*ā* or *á* like *a* in *father*; *ä* like *a* in *fat*; *ā* like *a* in *fate*; *ē* or *ê* like *e* in *there*; *ē* like *e* in *err*; *ī* like *i* in *pique*; *ĩ* like *i* in *pick*; *ō* or *ó* like *o* in *no*; *ō* like *o* in *not*; *ū* like *u* in *rule*; *ū* like *u* in *full*.—Tr.

† It is not given in the two latest editions of the original.—Tr.

A more accurate and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1. 2), is the following:—

First Class. For the A sound.

- a) ֶ *Qá'mets*, *ā*, *á*, יָ *yādh*, קָ *qám*.
 b) ֵ *Pättāch*, *ā*, בָּ *bāth*.
 c) ִ *Sēghōl*, *ā*, as in the first syllable of מֶלֶךְ *mā'lēkh*, where ֶ has sprung from ֶ^* [מֶלֶךְ], and also in union with י as יָדִיהָ *yādhūkhā*, גְּלִינָה *g'lä'nā*, like French *ê* in *mère* [which is like our *e* in *there*].

Second Class. For the I and E sound.

- I* { a) ִי and ֵי long *Chī'rēq*, *ī*, צִדִּיקִים *tsāddīqīm*.
 b) ִי short *Chī'rēq*, *ī*, אִמּוֹ *immō*.
E { c) ִי and ֵי *Tsérē* with and without *Yodh*, *ē*, *ē*, בֵּית *bēth*, שֵׁם *shēm*.
 d) ִי *Sēghōl*, obtuse *ē*, סֵפֶר *sé'phēr*, שֶׁן *shēn*, accented *ē*, חֹזֶה *chōzē*.

Third Class. For the U and O sound.

- U* { a) ֹ *Shū'rēq*, *ū*, מוֹת *mūth*.
 b) ֹ *Qibbūts*, *ū*, simply a shortening of *Shureq*, מֹתִי *mūthī*, but also *ū*, גֻּלָּה *güllā*.
O { c) ֹ and ֻ *Chō'lēm*, *ō*, *ō*, קוֹל *qól*, רֹב *rōbh*.
 d) ֹ *Qā'mets-chātū'ph*, *ō*, חֹךְ *chōq*.
 e) also ֹ , obtuse *ō*, so far as it springs from *u* or *o*, as in אֶתֶם *ättēm*, אֶת *ēth* (from *אִתֶּה*).

The names of the vowels are, according to the usage of the Shemitish grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פֶּתַח signifies *opening*, צִדִּיקִים (also צִדִּיקִים) *bursting* (of the mouth), הִרְקָה *gnashing*, הוּלָם *fulness*, from its full tone (also פִּלֵּא מִלֵּא *full mouth*), שִׁדְּקָה properly *σφισμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִבּוּץ ; and the reason why long *a* and short *o* (קָמֶטֶץ חִבּוּץ *Qamets correptum*) have the same sign and name is that the Rabbins gave to *Qamets* the impure sound of *o*, like the Swedish *å*.† The distinction between them is shown in § 9. Only *Seghol* (סִגּוּל *cluster of grapes*) appears to be named after its *form*.

* The Jewish grammarians call *Seghol* also "small Pattach."

† It has been conjectured that the signs for these vowels were originally different (as ֶ *ā*, ֹ *ō*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (ֶ) being only the original, and the second (ֹ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sāghol*, *Qomets-chatuph*, *Qübbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, ר *rā*, ר *rā*, ר *rē*, ר *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, ר *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (ש, ש) come together, one dot serves for both, as שְׁנֵי *sē-nē* for שְׁנֵי, מֹשֶׁה not מֹשֶׁה *mo-she*. שׂ (with two points), when no vowel stands under it, is *shō*, as שׂמֶר *shō-mēr*; when no vowel goes before it, *ōs*, as שׂפֹס *yūr-pōs*.

The figure י is sometimes sounded *ov*, the י being a consonant with *Cholem* before it, as יֵלֵךְ *lō-vē* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as יֵינְךָ *a-vōn* (*sin*) for יֵינְךָ. In very exact impressions a distinction is made thus: י *ov*, י *vō*, and י *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of רֶֿ in the middle and of רֶֿ, נֶֿ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

י may be determined by *Chireq* (יֶֿ), *Tsere* (יֶֿ), *Segol* (יֶֿ).
י by *Shureq* (יֶֿ) and *Cholem* (יֶֿ).*

In Arabic the *long a* is regularly indicated by the vowel-letter *Aleph* (אֶֿ) written in the text, so that in it three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel sign." Hence the letters י and י (with נ and ה, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קיל and קים are written *fully*, קלה and קם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. מַלְכִּי, קְטַלְתִּי, קְטַלְוּ; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גִּירִים for גִּירִים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הַקִּימוֹתִי Ezek. xvi. 60, הַקִּמְתִּי Jer. xxiii. 4, where other editions have הַקִּמְתִּי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צִדְקִים, צִדְקִים, קוֹל, קִלְוֹת; זְבוּל, זְבוּל;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.*

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. \bar{a} *au*, \bar{e} *eu*, \bar{i} *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, \bar{a} and \bar{i} retain here their consonant sound, so that we get *av*, *ev*, *ay*,† e. g. \bar{a} *vāv*, \bar{e} *gēv*, \bar{i} *chāy*, \bar{i} *gōy*. In sound \bar{i} is the same with \bar{a} , namely, *āv*, as \bar{d} *bhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *av*, *ev* sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

SECT. 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Although these signs appear numerous, they do not wholly suffice to indicate the various modifications of the vowel sounds

* The same historical relation may be shown in the Phœnician and Arabic, —in the latter especially by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—Tr.

in respect to length and shortness, sharpness and extension. It may be observed farther, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. *First Class. A sound.*

1. *Qamets* is always long *a*, but yet it is in its nature of two sorts:

1) The essentially long and unchangeable *a*, for which the Arabic has ا , as כְּתָב *k'thâbh* (writing), גַּנָּב *gannâbh* (thief), קָם *qâm* (he stood), written at times קָאם . 2) The prolonged *ā* of prosody,* both in the tone-syllable and close before or after it. This sound always comes out of short *a*, and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָטַל , גָּדוֹל , רָקַם , and also in a closed (i. e. one ending with a consonant), as עוֹלָם . In the closed syllable, however, it can stand only when this has the tone,† דְּבָר , עוֹלָם ; but in the open, it is especially frequent *before the tone-syllable*, as זָקֵן , דְּבָר , גָּדוֹל , $\text{קָטַל$, לָכֶם . When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבַר , דְּבֵר (*d'bhâr*); חָכֶם , חָכָם (*ch'khâm*); קָטַל , קָטַלְתָּ .

Under the final letter of a word, only *Qamets* can stand (קָטַלְתָּ , לָךְ), but in this position it is often indicated by ה (אָתָה , אָשָׁה).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (קָטַלְתָּ , קָטַלְתָּ). Most of the cases where it now stands in an open syllable (נֶעַר , בִּית), had the syllable originally closed (נֶעַר , בִּית , see § 28, 4).

On the union of *Pattach* with א (אָ) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, b.

3. *Seghol* (*ä*, *ë*) belongs chiefly to the second class of vowels,

* See § 25.—Tr.

† When the tone is marked in this book, the sign ˆ is put over the first letter of the syllable, see § 15, I, 3.—Tr.

but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast*, *Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g. אָרָץ from אָרֶץ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צִדְקָה *tsüdeq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* י־); but even when this is not the case, it makes no essential difference provided the vowel is long by nature (§ 8, 4), e. g. צִדְקָה pl. צִדְקִים; יִירָא pl. יִרְאִי. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methgeh* (§ 16, 2) at its side, as in יִרְאִי.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (אֲמִי, קֶסֶל)*, and in closed unaccented syllables (לִקְטֹל). Not seldom it comes from *a* by shortening, as in בְּתִי (my daughter) from בַּת, דְּבָרִי from דָּבַר, out of יִקְטֹל. Sometimes also it is a mere helping vowel, as in בִּיתִּי for בֵּיתִי (§ 28, 4).

The Jewish and the older grammarians call every *fully* written *Chireq* *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere* with Yodh (י־י), comes from the diphthong *ai* י־י (§ 7, 1), which also stands for it in Arabic and Syriac, as הַיְכָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than י־, since it approaches the quantity of a diphthong. This י־י is but seldom written defectively (עֵינִי for עֵינִי Is. iii. 8), and then it retains the same value.

At the end of a word י־ and י־י *must* be written fully: most rare is the form קִנְיָה (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *e* of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an

* For this sharp *i* the LXX mostly use ε, Εμμανουήλ.

open or a closed syllable, the former *in* the tone-syllable or *before* it (סֶפֶר, שָׁזָה), the latter only *in* the tone-syllable (בֶּן, קִטֵּל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound got by shortening the (—), בֶּן from בֵּן (son). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is heightened in pronunciation by the tone, as יִיְהִי for יְיָהִי, לָחִי for לְחִי; and besides it appears as an involuntary helping sound, סֶפֶר for סֵפֶר, יִגֵּל for יְגֵל (§ 28, 4). The *Seghol* with *Yodh* (יִ) is a long but yet obtuse *ü* (*e* of the French) formed out of *ai*, גְּלִינָה *g'lèna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the long *ü*, whether *a*) fully written י *Shureq*, (answering to the יִ of the second class), e. g. דְּבִיר (dwelling), or *b*) defectively written without Vav — (analogous to the long — of the second class), *Qibbuts*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (דְּבִיר, יִמְרוֹתָיו), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same;

2) The short *ü*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קְבֹדָה bedchamber).

For the latter the LXX put *o*, e. g. שֻׁלְחָן, Ὀδολλάμ, but it by no means follows that this is the true pronunciation, though they also express *Chireq* by *o*. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by י, e. g. יִזְרָה = יִזְרָה.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, got from the diphthong *au* (§ 7, 1), and mostly written in full ו (Cholem plenum), as שׁוֹט (whip), Arab. *saut*, עֵזָה (evil) from עִזָּה; sometimes it is written defectively, as שָׂרָה (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *a* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קִטֵּל Arab. and Chald. *qâtel*, אֶלֶה Arab. and Chald. *elâh*, plur. אֱלֹהִים;

3) The tone-long δ , which is a lengthening of short o or u by the tone, and which becomes short again on its removal, as בָּל (all), בָּל־ (köl), כֻּלָּם (küllām), וְקָטַל, וְקָטַלָּה, וְקָטַלָּהּ (in this last instance it is shortened to vocal Sh^eva, *yiqṭlu*). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, בָּל־ köḏ, וְקָטַל־ vāy-yā-qōm. On the distinction between this and *Qamets* see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of u or o (No. 3), e. g. in אֶתָּם, אֶתָּלָּם.

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. U and O.
־ longest \hat{a} (Arabic אֶ־).	־־ \hat{e} diphthongal (from ai).	־ δ diphthongal (from au).
	־־ \hat{e} (from ai).	־ or ־־ δ changed from \hat{a} .
	־־ or ־־ long \bar{z} .	־ or ־־ long \bar{u} .
־ tone-lengthened \hat{a} (from short a or ־־) in and by the tone-syllable.	־־ tone-lengthened \bar{e} (from ־־ \bar{z} or ־־ obtuse e) in and immediately before the tone-syllable.	־־ tone-lengthened δ (from ־־ δ or ־־) in the tone-syllable.
		־ short \bar{u} , specially in a sharpened syllable.
־ short \hat{a} .	־ short \bar{z} .	־ short δ .
־ obtuse \hat{a} .	־ obtuse e .	־ obtuse e .
Greatest shortening to ־־ or ־־ in an open, and to ־־ \bar{z} in a closed syllable.	Greatest shortening to ־־ or ־־ in an open syllable, besides the ־־ \bar{z} or ־־ in the closed.	Greatest shortening to ־־ or ־־ in an open syllable, besides the short ־־ or ־־ δ in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

As an instance of the inappropriateness of the vowel indication we may notice the fact, that \hat{a} (*Qamets*) and δ (*Qamets-*

* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on Methegh in § 16, 2. [In

chatuph) are both indicated by the same sign (ט), e. g. קָם *qām*, כָּל *kōl*.* For distinguishing between them let the beginner, who does not yet know the grammatical derivation of the words he has to read (for this knowledge is the surest guide), follow these two rules:

1. The sign (ט) is *ō* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various sorts are:—

a) When a simple *Sh'va* follows, dividing syllables, as in חֹכְמָה *chōkh-mā* (wisdom), זֹכְרָה *zōkh-ra*; with a *Methegh*, on the contrary, the (ט) is *a*, and closes the syllable, but then the following *Sh'va* is a half-vowel (*vocal Sh'va*) as זֹכְרָה *zā-kh'ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִים *böttim* (houses), חֲנֻנִי *chön-nē-ni* (pity me); also בֹּטְלֵהֶם *böttèkhém* (notwithstanding the *Methegh*, which stands by every vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as כֹּל-הָאָדָם *kōl-haadhām* (all men).

d) When the unaccented closed syllable is final, as וַיָּקֹם *vayyāqōm* (and he stood up).—There are some cases where *a* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. בְּתֵב-הַהִיא *Esth. iv. 8*; שָׁרִי *Gen. iv. 25*. *Methegh* usually stands in these cases.†

In cases like הָלָמָה *lāmma*, where the (ט) has the tone, it is *a*, according to § 26, 5.

2. The sign (ט) as short *ō* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs

a) when *Chateph-Qamets* follows, as פָּעִלָּו † *pō^o-lō* (hīs deed);

b) when another *Qamets-chatuph* follows, as פָּעִלָּה *pō^o-l^h-kha* (thy deed);

c) in two anomalous words, where it stands merely for (ט), which are found so even in manuscripts, viz. קֳדָשִׁים *qō-dhashim* (sanctuaries) and שְׁרָשִׁים *shō-rashim* (roots).

In these cases (ט) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as

the original it is all printed in small type, but its importance justifies the change we have made.]

* For the cause of this see p. 40.

† But not always, where it ought to be, e. g. Ps. xvi. 5; lv. 19, 22.

‡ That פָּ ought here to be considered and divided as an open syllable פָּעִלָּו appears from § 26, 7.

§ This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

בָּאֲנִי in the ship (read: *ba'ni*) 1 Kings ix. 27, with the article included; on the contrary בֹּחַרִי אֵף *bôch'ri aph* (in anger's glow) Ex. xi. 8, without the article.

SECT. 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH^{va}).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.* We may regard them in general as extreme shortenings, perhaps mere traces, of fuller and distincter vowel-sounds in an earlier period of the language. To them belongs the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure half *ē*. It is called *Sh^{va}*,† and also *simple Sh^{va}* to distinguish it from the *composite* (see below No. 2), and *vocal Sh^{va}* (*Sh^{va} mobile*) to distinguish it from the *silent* (*Sh^{va} quiescens*), which is merely a divider of syllables (see below No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh^{va}*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קֵטֹל *q'töl*, מַמְלֵא *m'malle*, or *b*) in the middle of the word, as קֵטֹלָה *qô-t'lā*, יִיקֵטֹל *yik-t'lū*, קֵטֹלָה *qit-t'lū*. So also in cases like הֶלְלִי *ha-l'lū* (which stands for הֶלְלִי *hal-l'lū*), לַמְנַצֵּחַ *la-m'nats-tse'ch* (for לִמְ), farther הַמְשֹׁל *ha-m'shöl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכִי *ma-l'khē*. In the last examples the *Sh^{va}* sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh^{va}*, although it is certain that it often accorded in sound with other vowels. The LXX express it by ε, even η, קְרוֹבִים *Xeroubim*, הֶלְלִי *ἀλληλοῦια*, oftener by α, שְׁמוֹנָה *Σαμονή*, but very often they give it a sound to accord with the following vowel, as סוֹדוֹם *Σοδόμ*, שְׁלֹמֹן *Σολομών*, צְבָאוֹת *Σαβαώθ*.‡ A simi-

* In the table § 9, 12 the half-vowels have already been exhibited for the sake of a completer view.

† The name שְׁוָא is best explained as equivalent to שְׁוֵאָה *nothingness, emptiness*. The vowel points in this word are transposed in order to have *foremost* the sign (—) indicated by the term, according to a principle followed also in the names of vowels. (See § 8, 1).

‡ This law obtains in the Phœnician language, e. g. מַלְכָּה *Malaca*, מְבִלִים

lar account of the pronunciation of *Sh^eva* is given also by the Jewish grammarians of the middle ages.*

How the *Sh^eva* sound springs from the slight or hasty utterance of a stronger vowel, we may see in בָּרַכָּה (for which also בִּרְכָּה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for vocal *Sh^eva* an ordinary short vowel.

The vocal *Sh^eva* is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented ־ , as לָחִי from לָחִי.

2. With the simple vocal *Sh^eva* is connected the so-called *composite Sh^eva* or *Chateph* (*rapid*), i. e. a *Sh^eva* attended by a short vowel to indicate that we should sound it as a half *ā*, *ē*, or *ō*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following *three*:

(-) *Chateph-Pattach*, as in חֲמֹר *ch^amor* (ass).

(·) *Chateph-Seghol*, as in אָמַר *‘mor* (to say).

(·) *Chateph-Qamets*, as in חָלִי *ch^oli* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (-) and (·) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh^eva*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a distincter utterance of the vocal *Sh^eva*, sometimes also where the sign of doubling has fallen away, e. g. זָנִי for זָנִי Gen. ix. 14. וְהֶאֱלִיָּהוּ Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but וְזָהָב Gen. ii. 12; שָׁמַע (hear), but וְשָׁמַע Dent. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands for *simple vocal Sh^eva* when an *O*-sound was originally in the syllable, and requires to be partly preserved, e. g. וִיזֵן for וִיזֵן *vision* (§ 91, VI), וִירְדָּה for the usual וִירְדָּה Ez. xxxv. 6 from וִירְדָּה; קָדְקֵד *his pate* from קָדְקֵד. It is used also, like (-), when *Daghesh forte* has fallen away, וְקָדְקֵד for וְקָדְקֵד Gen. ii. 23. In וְיִסְדָּדָה 1 Kings xiii. 7 and וְיִצְדָּק Jer. xxii. 20, the choice of this *composite Sh^eva* is dependent on the following guttural and the preceding *U*-sound.

3. The sign of the *simple Sh^eva* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore

gubulim (see Mon. Phœnicia, p. 436); it is found also in the Latin augments *mo-mordi*, *pupugi*, compare the Greek in τέτυφα, τετιμύμενος and the old form *me-mordi*.

* See especially *Juda Chayyig* in Ibn Ezra's *Tsachoth*, p. 3; *Gesenius's* *Lehrgebäude der heb. Sprache*. S. 68.

called in this case *silent Sh'va* (*Sh'va quiescens*), answering to the Arabic *Djesm*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרָד (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וְיָשָׁב, אֶל־תִּשְׁתָּ, &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *attē* from אַתָּה *attā*, קָטַלְתָּ from קָטַלְתָּה *yishlē* from קָטַלְתָּה *yishlā** &c. The Arabic actually has a short vowel in the analogous forms. In נָרָד, borrowed from the Indian, this is less clear. קֵשֶׁת (truth) Prov. xxii. 21, seems to sound *qōsht*.

SECT. 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ש and שׁ, a point is used in a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke over a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: a) as *Daghesh forte* or sign of doubling; b) as *Daghesh lene* or sign of *hardening*; c) as *Mappiq*, a sign that the vowel-letter (י 7, 2), especially the ה at the end of a word, has the sound of a consonant. The stroke over a letter, *Raphe*, is scarcely ever used in the printed text.

SECT. 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh*, a point written in the bosom† of a consonant, is employed for two purposes: a) to indicate the *doubling* of the

* So thought *Juda Chayūg* among the Jewish grammarians.

† *Daghesh* in י is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under or before the י. The *Vav* with *Daghesh* (י) ought to have the point not so high up as the *Vav* with *Shureq* (י). But this difference is often neglected in typography.

letter (Daghesh *forte*), e. g. קָטַל *qīt-tēl*; b) the *hardening* of the aspirates, i. e. the removal of the aspiration (Daghesh *lene*).

The root דָּגַשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דָּגַשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפְּיֵק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesh *lene* is רַפּוּת *soft* (§ 14, 2). That דָּגַשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Lucūlus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

SECT. 13.

DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בִּנְדָּפֶת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מַלְכָּה *mālekh*, but מַלְכוֹ *malko*; תַּפְּחָר *taphar*, but תַּפְּחָר *yith-por*; שְׁתָּה *shathā*, but יִשְׁתָּה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדַּל *yighdal*.

3. Daghesh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַכוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*).

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כָּפָא *κάπα* (not *κάφα*), סָפִיר *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אָפֶק in Syriac is read *apeq*, for *appeq*.

SECT. 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְהָה *gu-bhah* (the *h* having its full sound), אֶרְצָה *ar-tsah* (*her land*), in distinction from אֶרֶץ *ár-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in and under א, י, ר, is confined to manuscripts, e. g. גֹּיִר (*goy*), קָוִי (*qav*).

The name מַפְּיָק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for *Daghesh*, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רָפֶה) i. e. *soft*, written over the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*. In exact manuscripts an aspirate has generally either *Daghesh lene* or *Raphe*, e. g. מַלְכָּה *mälekh*, תִּפְרִי; but in printed editions of the Bible it is used only when the absence of *Daghesh* or *Mappiq* is to be expressly noted, e. g. וְתִפְרִי for וְתִפְרִי, Judges xvi. 16, and v. 28 (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

SECT. 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the

whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the Scriptures in the Synagogues. This use of them also is connected with their general rhythmical design.

2. As signs for the *tone*, they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mīl-rā* (מִלְרָע Chald., *from below*), e. g. קָטָל *qatāl*; in the second, *mīl-ēl* (מִלְעֵיל Chald., *from above*), e. g. מַלְלֵךְ *mā'lekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (*Domini*).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (־) *Sillūq* (end), only at the end of the verse and always united with (:) *Sōph-pāsūq*, which separates each verse, e. g. :פָּאָרַיִם. 2. (־) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (־) *Mērkā* with *Māhpākh*.*

II. Great *Distinctives* (*Reges*): 4. (־) *Sēghōltā*†: 5. (־) *Zāqēph-qātōn*: 6. (־) *Zāqēph-gādhōl*: 7. (־) *Tīphchā*.

III. Smaller (*Duces*). 8. (־) *Rēbhīa*: 9. (־) *Zārqa*†: 10. (־) *Pāshtā*†: 11. (־) *Yēthūbh*†: 12. (־) *Tēbhīr*: 13. (־) *Shālshēlēth**: 14. (־) *Tīphchā initiale*†.

IV. Smallest (*Comites*): 15. (־) *Pāzēr*: 16. (־) *Qārñēphārā*: 17. (־) Great *Tēlishā*†: 18. (־) *Gārēsh*: 19. (־) Double-*Gārēsh*: 20. (־) *Psīq*, between the words.

* These accents are marked in the following list with an asterisk.

B. *Conjunctives* (Servi).

21. (—) *Mērkā*: 22. (—) *Mūnāch*: 23. (—) Double-*Mērkā*:
 24. (—) *Māhpākh*: 25. (—) *Qādhmā*: 26. (—) *Dārgā*: 27. (—)
Yārāch: 28. (—) Little-*Tēlishā*††: 29. (—) *Tīphchā**: 30. (—)
Mērkā with *Zārqā**: 31. (—) *Māhpākh* with *Zārqā*.*

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. *εἶμι* and *εἶμι*), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *ba-nū* (*they built*), בָּנוּ *bānu* (*in us*); קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up, fem.*) [Compare in English *compact* and *compact*].

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (˘) e. g. קָטָן *qa-tāt-ta*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with *Silluq*,* or in the figurative language of the grammarians, as a *realm* (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. *Conjunctives* (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by *Maqqeph* (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to

* This has the same form with *Methegh* (§ 16, 2), but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

SECT. 16.

MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל-אָדָם *every man*; אֶת-כָּל-יֶעֱשֹׁב *every herb*, Gen. i. 29; אֶת-כָּל-אֲשֶׁר-לֹ *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֶל- *to*, אֶת- sign of the *Acc.*, כָּל- *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הָהֵלֶלֶת־נָח Gen. vi. 9; or two polysyllables, e. g. שְׂבַע־עָשָׂר Gen. vii. 11. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in succession*. When the sense requires such a connexion, it is expressed by *Maqqeph*.

2. *Methegh* (מתג *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאָדָם, הַרְאָה, or short, as קְדָשִׁים *qōdashim*, בֹּטְתֵכֶם *bōttekhēm*. But this rule is to be understood according to the view, which regards the half-vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1 and § 26); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple or composite*), קָטְלָה *qā-t'-lā*, יִירָא *yī-r'-ū*, שֹׁהַר *shō-har*, הָעֵלָה *hā-ēlā*, נָעַר *nā-er*, פָּעֵל *pō-ēl*, and *b*) by even the *vocal Sh'va* itself קָרָא־נָ Job v. 1.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* גַּיָּא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זָכְרָה *zā-kh'ra* the *Methegh* shows, that the (ז) stands in the *ante*-

penultima, and that the *Sh'va* is here *vocal* and forms a syllable; but the (◌◌) in an open syllable before (◌◌) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זָכְרָה without *Methegh* is a dissyllable [zōkh-ra], and (◌◌) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִירָאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ū*; but יִרְאוּ (they see) without it, a dissyllable with short *i*, *yīr-ū*. See above the rule about *Qamets* and *Qamets-chatuph* in § 9 at the end.

SECT. 17.

Q^ERI AND K^ETHIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קֶרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits אָנֹכִי, the margin אֲנִיחֶנּוּ קֶרִי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנִיחֶנּוּ; but in reading the text אָנֹכִי, the proper vowels must be supplied, making אָנֹכִי. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see Gesenius's *Gesch. der hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

SECT. 18.

In order fully to comprehend the changes which words undergo in their various inflexions, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

SECT. 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלַץ, עָלַם, עָלַז to *exult*; לָאָה, לָהָה, Aram. לָעָה to *tire*; יָם— and יָן— (as plural endings); לָחַץ, לָחַץ to *press*; סָגַר, סָגַר to *close*; מָלַט, מָלַט to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. גָּאֵל for גָּעַל to *defile*; שָׁחַק for צָחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, כ for צ, ת for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflexion of words; viz. the interchange *a*) of ת and ט in Hithpaël (§ 53), *b*) of ר and י in verbs *Pe Yodh* (§ 68), as רָלַד for יָלַד.

2. *Assimilation* usually takes place when one consonant standing before another, without an intervening vowel, would occasion a harshness in pronunciation, as *illustis* for *inlustis*; *diffusus* for *disfusus*; συλλαμβάνω for συναμβάνω. In Hebrew this occurs,

- a*) most frequently with ה before most other consonants, especially the harder ones, e. g. מִקְדָּם for מִקְדָּם from the east; מִדֵּה for מִדֵּה from this; יָתֵן for יָתֵן; יָתֵן for יָתֵן. Before gutturals ה is commonly retained, as יָחֵל he will possess; seldom before other letters, as שָׁכַנְתָּ thou hast dwelt.
- b*) less frequently and only in certain cases, with ל, ר, ת. E. g. יָקָה for יָקָה; הִתְכַּוֵּן for הִתְכַּוֵּן; אָשַׁר for אָשַׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), *Daghesh* is not written, e. g.

* See the first article on each letter in *Gesenius's Hebrew Lexicon*.

אָ for אָנָה or אָנָה; אָנָה contr. אָנָה; בָּנָה contr. בָּנָה; לָרָה contr. לָרָה. Comp. *τυψᾱς* for *τυψαρς*.

In the last cases the assimilated letter has not Sh^{va}, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטְלָהוּ from קָטְלָהוּ (§ 58), מִמֶּנּוּ for מִמֶּנּוּ from him (§ 101, 2). To this we may also reckon רִסָּב for רִסָּב *he surrounds* (§ 66, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly uttered vowel-letters א, ה, ו, י, and also of the liquids. It happens,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נָהָר and אָנָה (we); שֵׁב *sit* for יָשֵׁב; הָן (*give*) for נָהָן.
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh^{va}, e. g. לְמִלָּה, the prevailing form for לְהַמְלִיךְ; יְהִקְטִיל for יְהִקְטִיל (§ 52, 1).
- c) at the end of words (*apocope*), e. g. יְקַטְלוּ for יְקַטְלוּ; בָּנִים *sons*, before the genitive בָּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָבָן was formed אָבָה; from בֵּית, בָּ; from הָלַל, הָ (see § 97). Here belongs also the change of the feminine ending תֵּ—*ath* to הֵ—*a* (see § 44, 1, and § 79).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. אָרֹם and אָרֹם *arm*, אָרְבַּע *four*, from רֶבַע (comp. *χθῆς, ἐχθῆς*).

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַשְׁתַּמֵּר (§ 53, 2), because *st* is easier to sound than *th*. Cases are more frequent in the province of the lexicon, as קָבֵשׁ and קָבֵשׁ *lamb*; שְׂמֵלָה and שְׂמֵלָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants also, especially the weaker, may at the end of a syllable be softened to vowels, like εῖς from εῖς, *chevaux* from *cheval* [comp. Eng. *old* = Dutch *oud*], e. g. כִּיבָּה *star* from כִּיבָּה; כִּיבָּה; אִישׁ *man* from אִישׁ or אִישׁ (where the *Seghol* is merely a helping vowel, see above No. 2).*

* In the Punic, מַלְךְ *malkh* (king) is in this way contracted to *mōkh*, see *Mon. Phœnicia*, p. 431.

SECT. 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghes forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghes essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנּוּ we have נָתַנּוּ *we have given*; for שָׁתַּתִּי, שָׁתַּתִּי *I have set*.
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances it is called *Daghes compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghes characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal Sh'va) comes between. Hence this is done a) when a long vowel precedes, הוֹלִלִים which is read *ho-l'lim* (§ 26, Rem.), שְׁמַמּוּ; b) when a Daghes has already been omitted, as הָלַלּוּ *hā-l'lu* for הָלַלוּ *hāl-l'lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בֵּרַךְךָ (he blesses thee), קָרָאִינִי (they call me), where הָ and נִי are suffixes; d) when the form has come from another which has a long vowel, as קָלָלָה construct of קָלָלָה. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׁרָדֶם Jer. v. 6, and יִשְׁרָם Prov. xi. 3, *Q'ri*; הִנֵּנִי Ps. ix. 14, and הִנֵּנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Daghes in such cases (*Daghes euphonic*) is only occasional, as being less essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghes forte conjunctive*), as מַה־זֶּה *what is this?* for מַה־זֶּה; קוּמִי-צֵאִי *qu-mūts-ts'ū* (*arise! depart!*) Gen. xix. 14; וְאַכְלֶתָּ שֶׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מַה־זֶּה for מַה־זֶּה, מַה־לָּכֶם for מַה־לָּכֶם, *what to you?* Is. iii. 15.

* Here belong such cases as וְצֵאִי וְצֵאִי, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

Analogous to the above usage is the Neapolitan *le llaggrime* for *le laggrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֵנָבִי for עֵנָבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελεσται, Ἀσκληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *amndere, unnsere* (for *andere, unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַתִּי for נָתַתִּי *they give*, Ez. xxvii. 19, יָהֲלִי for יָהֲלִי *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,* but like the English *all, call, small*. Instead, therefore, of doubling† the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. צַר for צִיר; נִרְצִי for נִרְצִי. The exceptions are very rare, as אַתָּה *thou, f.*, נָתַתָּה *thou hast given*, Ez. xvi. 33.
- b) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλλο Homeric for ἄλλετο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֲכַפְרָה *akhäpprâ* (not אֲכַפְרָה *khäphrâ*) Gen. xxxii. 21, בָּתָרִי Is. ii. 4, נִתְחַבֵּר. On the contrary, it is usually omitted in the preformatives נִ and מְ.

* This distinction may be illustrated by the English words *small* compared with *swan*, and *boon* compared with *book*.—TR.

† The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*; ancient German *val* (Fall) gen. *valles*.

in *Piel*, as וְרָבַר for הַמְדַּבְּרִים; לָמַנְצָח for לָמַנְצָח; so also in וְרָחַי, and in cases like הָלָלוּ for הִלְלוּ, הִזְנִי for הִזְנִי.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם with you for עִמָּכֶם; סִבּוֹרָה for סִבְרָה (§ 66, 4), יִרְבְּנִי Is. lxii. 2.

c) In the gutturals (§ 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְחִיֵּהֶם *he terrifies them* for יְחִיֵּהֶם (Hab. ii. 17), מוֹרִיגִים *threshing-sledges* for מוֹרִיגִים, 1 Chron. xxi. 23.

SECT. 21.

ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ב ג ד כ פ ת) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13).* The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene* :

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *āl-kēn (therefore)*, עֵץ פֵּרִי *êts p'ri (fruit tree)*; or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1. וַיְהִי כֵּן *it happened, when*, Judges xi. 5; on the contrary וַיְהִי כֵּן *it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. כִּי *Judges v. 15*.

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant, e. g. קָטְלֵהֶם *ye have killed*, יָבֵד *he is heavy*, יָשָׁה *he drinks*. On the contrary, after

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

vocal Sh'va they take the soft pronunciation, e. g. **דְּבִיר** *dwelling*, **בְּבִרָה** *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. **רִדְפוּ** (not **רִדְפוּ**) from **רִדָּה**; **מִלְכִּי** (not **מִלְכִּי**) formed immediately from **מִלְכִּי** (on the contrary **מִלְכִּי** *māl-kī*, because it is formed directly from **מַלְכָּה** *mālk*); **בְּבִרָה** (not **בְּבִרָה**) from **בִּרָּה**. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained.*
- b) The form **שְׁלֵחָה**, where we might expect the feeble pronunciation of **ח** on account of the preceding vowel. But the original form was **שְׁלַחָה**, and the relation of **ח**, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.
- c) The **כ** in the *suffixes* **קָדְכָם**, **קָדְכָן**, **קָדְכָה**, has always its feeble sound, because *vocal Sh'va* is before it.
- d) Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates, thus **לְכַפֵּר** Num. xxxii. 14, but **לְכַפֵּרָה** Ps. xl. 15; **קֹרְבָן** (*qōrbān*), but **הַקֹּרְבָן** (in pause) Ez. xl. 43.
- e) Finally, certain classes of forms are to be noticed, e. g. **מִלְכּוּת** (*māl'khūth*), **רִלְיוֹת**.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *θῆξ*, *τηγός*.

SECT. 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals **א**, **ה**, **ח**, **ע**, have certain properties in common, which result from their peculiar pronunciation; yet **א** and **ע**, having a softer sound than **ה** and **ח**, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* appears longer† in consequence of the omission; hence its vowel is commonly lengthened, especially before the feebler letters **א** and **ע**, e. g. **הַעֵין** *the eye* for **הַעֵין**; **רִאֲמִיר** for **רִאֲמִיר**, &c. The harder gutturals **ה** and **ח** allowed a sharpening of the syllable, though orthography excluded

* A particularly instructive case occurs in § 45, 3.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*.

Dagh. f. (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. *הַחֹדֶשׁ* the month, *הַחֹדֶת* that.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. *אֶחָיו* for *אֶחָיוּ* brothers; *פְּתָיוּ* snares; *תְּתָיוּ* thorns. See more in § 27, Rem. 2.

2. They are accustomed to take a short A sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

- a) Before a guttural, *Pattach* is used instead of any other short vowel, as *ĭ, ĕ* (*Chireq parvum, Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. *זֶרַע* seed for *זֶרֶע*, *שִׁמְעֵי* report for *שִׁמְעֵי*. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; *שִׁלַּח* send, *יִשְׁלַח* (not *יִשְׁלַח*); *Pret. Piel.* *שִׁלַּח* (not *שִׁלַּח*); *נָעַר* a youth, where *Pattach* in the first syllable is the original vowel; *יִתְחַמֵּד* for *יִתְחַמֵּד*.
- b) But a strong and unchangeable vowel, as *ā, ī, ū*, (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ă* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables and never under *א*. E. g. *רִיחַ* *ri^ach*, *שְׁלוּחַ* *shā-lō^ach*, *רֵיחַ* *rē^ach*, *רֵעַ* *rē^a*, *גְּבוּיָהּ* *gā-bhō^ah*, *הִשְׁלִיחַ* *hīsh-lī^ach*, &c.

For the same reason the Swiss pronounces *ich* as *i^ach*, and the Arabian *مسيح* *mesi^ah*, though neither writes the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *ē, ī, ū*, and the diphthong *ou*; e. g. *here* (sounded *hēr*), *fire* (*fīr*), *pure* (*pūr*), and *our* (*our*).]

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. *רוּחַ, רוּחִי*, where the *ח* is made the beginning of the new syllable.

The LXX write *ε* instead of *Pattach furtive*, as *נִחַ* *Nōē*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. *נָעַר* for *נָעַר*; *פָּעַל* for *פָּעַל*. The A sound is preferred wherever it would be admissible without the influence of the guttural, as in the *Imp.* and *Fut.* of verbs.

e. g. פָּזַק , פָּזְקוּ . If, however, another vowel serves at all to *characterize* the form, it is retained, as נִחַח , נִחַחַל not נִחַחַל .

2. Seghol is used instead of Pattach both *before* and *under* the guttural, but only in an initial syllable, as חָבַב , חָבְבִי . Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Dagghesh, the more slender and sharp Chireq is retained even under gutturals, as חָזַח , חָזְחִי ; but when the character of the syllable is changed by the falling away of Dagghesh, the Seghol, which is required by the guttural, returns, e. g. חָזְיוֹן , const. state חָזְיוֹן ; חָזְיוֹן , חָזְיוֹן .

3. Instead of *simple Sh'va vocal*, the gutturals take a *composite Sh'va* (§ 10, 2), e. g. עָמַד , עָמְדִי ; זָעַק , זָעַקְתִּי . This is the most common use of the composite Sh'vas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ (*thou hast sent*). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as יָחַשׁ (also יָחַשׁ), יָחַשְׁתָּ also יָחַשְׁתָּ), יָחַזְק (also יָחַזְק); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יָחַזְקְתָּ , יָחַזְקְתָּ *yō-ōbh'dhū* (from יָחַזְקְתָּ), יָחַזְקְתָּ *yāhāph'khū* (from יָחַזְקְתָּ).

Rem. 1. *Simple Sh'va* under the gutturals, the Grammarians call *hard* (דְּגִישׁ), and the *composite Sh'vas* in the same situation *soft* (רַמְּה). See observations on verbs with gutturals (§§ 61-64).

2. Respecting the choice between the three composite Sh'vas it may be remarked, that

a) ה, ח, ט, at the beginning of words prefer (-), but א (:), e. g. חָמַד , חָמְדִי , אָמַר . But when a word receives an accession at the end, or loses the tone, א also takes (-), as אָלֶיךָ *to you*; אָכַל *to eat*, but אָכַלְתָּ Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh'va; as *Pret. Hiph.* הָעֲמִיר (according to the form הָקְטִיל), *Inf.* הָעֲמִיר (conformed to הָקְטִיל), *Pret. Hoph.* הָעֲמִיר (conformed to הָקְטִיל).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ׀, which the Hebrew uttered also as a guttural (§ 6,

2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2: viz.

- a) The exclusion of Daghesth forte; in which case the vowel before it is always lengthened, as בִּרְהֶ for בִּרְהָ, בִּרְהֶ for בִּרְהָ.
- b) The use of *Pattach** before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיֵּרָא and *he saw* from יֵרָאֵה; וַיִּסָּר for וַיִּסָּר and *he turned back*, and for וַיִּסָּר and *he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מִרְהָ *mōr-ra*, Prov. xiv. 10; שִׁרְהֶ *shōr-rēkh*, Ezek. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX write שִׁרְהָ *Σύρρα*). There are some other cases in which no lengthening of the vowel has taken place, as מִרְהָ (for מִרְהָ) 2 Sam. xviii. 16.

SECT. 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat. regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלֵא *he has filled*, הִיא *she*, מָצָא *to find*, הִיא *he*; תִּמְצְאוּהָ, מִצְאוֹתָי. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מִצְאָ, רִמְצָא for רִמְצָא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאָסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel under א is either shifted back so as to be united with the vowel before it into a long sound, as לֶאֱמֹר for לֶאֱמֹר, רֶאֱזַל for רֶאֱזַל, also יֶאֱכֹל with *a* changed to *o* for יֶאֱכֹל; or it wholly displaces it, as in בָּדָאָם for בָּדָאָם Neh. vi. 8, חֲטָאִים (*chôtīm*) for חֲטָאִים (*sinning*) 1 Sam. xiv. 33, מֵאֲתָיִים (*two hundreds*) for מֵאֲתָיִים, רֵאשִׁים (*heads*) for רֵאשִׁים.

* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *ος*, as ἐγγρά for ἐγγρά from ἐγγράος.—Tr.

Sometimes there is a still greater change in the word, as *יִשְׁמַעְאֵל* for *יִשְׁמַעְיָאֵל*, *מְלָאכָה* (*business*) for *מִלְאָכָה*. Sometimes also the vowel before א remains short when it is *ā*, e. g. *וְאֵלֶיךָ* for *וְאֵלֶיךָ*, *לְקָרְאֵת* for *לְקָרְאֵת*.

3. Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. *בֹּרֵךְ* for *בֹּאֵר* (*cistern*), *רִישׁוֹן* (*the first*) for *רִישׁוֹן*, Job viii. 8, comp. *לֹא* for *לֹא* (*not*) 1 Sam. ii. 16 *Kethibh*; at the end of a word ה also is written for א, as *יִמְלֵה* (*he fills*) for *יִמְלֵא* Job viii. 21.

4. Finally, such an א sometimes falls altogether away, e. g. *וָיָחֵץ* (*I went forth*) for *וָיָחֵץ*, *מִלֵּחִי* (*I am full*), Job xxxii. 18, for *מִלֵּחִי*, *אָמַר* (*I say*) constantly for *אָמַר*, *לְהַשְׁוֹת* (*to lay waste*) 2 Kings xix. 25, for *לְהַשְׁוֹת* Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *ā*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A*-sound, as *קָאָם* Hos. x. 14, for the usual *קָם* (*he stood up*). Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh'va*), but always receives a full vowel, usually *E*, as *אָכַל* in Syr. *ekhal*. Accordingly in Hebrew also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as *אָזָר* *girdle* for *אָזָר*, *אָהֳלִים* *tents* for *אָהֳלִים*, *אָרְיוֹת* *stalls* for *אָרְיוֹת*.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as *הָלְכוּ* for *הָלְכוּ* (*they go*), Josh. x. 24, *אָבוּא* (*they are willing*), Is. xxviii. 12. Similar are *נָקִי* for *נָקִי* *pure*, *לֵא* for *לֵא* *if*, *אָזַי* for *אָזַי*. The case is different in *הוּא* and *הִיא*, see § 32, Rem. 6.

5. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without *Mappiq*, or with *Raphe*

* A very few examples are found in *proper names*, as *עֲשָׂוֹתָל*, *פְּדָחֶצִיר*, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, *יְהוֹשֻׁפָּת*, Jer. xlvi. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ה at the end of a word

ה) then remains only as representative of the final vowel, e. g. לה (to her), Num. xxxii. 42, for לה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable the ה often disappears and is omitted in writing, as לבקר (in the morning) for להבקר, בארץ (in the land) for בהארץ, יהונתן contracted יונתן. In these cases of contraction, the half-vowel ^e (ֿ) before ה is displaced by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בם (in them), from בהם; or both are blended into a diphthong, as סוסו (also סוסה) from סוסהו, קטלו from קטלוהו.

Rem. According to this, the so called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, to represent final *a*, as also *o*, *e*, and *ä* (Seghol), e. g. אשה, גלה, גלה, גלה, רגלה. In connexion with *o* and *e* it is occasionally changed for ו and י (ראה=ראו) Hos. vi. 9), and in all cases for א according to later Aramæan orthography, particularly in connexion with *a*, e. g. שָׁנָא (sleep), Ps. cxxvii. 2, for שָׁנָה; נָשָׂא (to forget), Jer. xxiii. 39, for נָשָׂה, &c.

SECT. 24.

CHANGES OF THE FEEBLE LETTERS ו AND י.

The ו [the sound of which is probably between our *w* and *v*] and the י [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ו or י occurs (§ 68, &c., § 84, III.—VI.).

1. The cases where ו and י lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant-sound being nearly always heard at the beginning. These cases are chiefly the following:

- a) When ו or י stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus בְּיִהְיֶה for בִּיהְיֶה; יִיקָץ for יִיקָץ; הִישָׁב for הִישָׁב; הִישָׁב for הִישָׁב;

so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisra'eli* (properly, *-liy*, hence *fem. -liyya*), עָשִׂי (*made*, Job xli. 25, for עָשִׂוּ (comp. עֲשִׂוּתָה 1 Sam. xxv. 18, *K'ethibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵו *quiet*, זֶרַח *May month*, גּוֹי *nation*, גָּלִי *disclosed*. But with short *a*, ו and י mostly form a diphthongal *ô* and *ê*, see below No. 2, b.

- b) Somewhat less frequently when a vocal *Sh'va* precedes, and such syllables are formed as *q'vom*, *b'vo*. Hence בּוֹיָא for בּוֹיָא, קוֹם for קוֹם. But י and ו always quiesce when they stand at the end of a word and are preceded by a *Sh'va*; as יָהִי for יָהִי (from יָהִיָּה), פֶּרִי for פֶּרִי (from יָהִיָּה).
c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם for קוֹיָם, קוֹם for קוֹיָם. Comp. [*parum* contr. *parum*], *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as ו or י (like *e* for א); and so in the LXX יְהוּדָה is written *Ioudá*, יִשְׂרָאֵל *Isra'el*. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple *Sh'va*, e. g. בְּיָהִי for בְּיָהִי Eccles. ii. 13, וְיָהִי (in some editions) for וְיָהִי Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

- a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יָיָטַב for יָיָטַב (analogous form יָיָטַל); הָיָטַב (*habitare factus est*) for הָיָטַב.
b) When a short *a* stands before ו and י, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus הָיָטַב becomes הָיָטַב; עוֹלָה, הָיָטַב; הָיָטַב.
c) But when the vowel-sign is heterogeneous, and at the same

* Instances in which no contraction takes place after a short *a* are מְיָמִיָּם 1 Chron. xii. 2; אֲרִיסִיָּם Hos. vii. 12; שְׁלִיָּחַ Job iii. 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי (*living*), construct state חַי. Analogous is the contraction of מוֹתָה *death*, constr. מוֹתָה, עֵינָה *eye*, constr. עֵינָה.

time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשׁ becomes יִרְשׁ; קָם becomes קָם *qâm*; גָּלִי and שָׁלִי become גָּלָה and שָׁלָה.*

An original ה־ at the end of words becomes

- a) ה־ (for ה־ is never written at the end of a word), when the impure sound *ā* must be used; e. g. יִגְלָה for יִגְלִי (§ 74, 1); מִרְאָה *form* for מִרְאִי; שָׂדֵי *field* (poet.), common form שָׂדֶה †.
- b) ה־ , when the *A*-sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלִי, גָּלִי, גָּלִי.

SECT. 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and completeness, only from the nature of the grammatical forms and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *i*, *ū*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *ê* by י, *ū* and *ô* by ו, with their appropriate vowel-signs, thus יִ, וֹ, as in מְשִׁיחַ *anointed*, הַיְכָל *palace*, זְבִיל *dwelling*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) may in general be regarded as an exception, e. g. מְשִׁיחַ for מְשִׁיחַ, קוֹלֹת *voices* for קוֹלוֹת, זְבִיל for זְבִיל; so also may the contrary case, when now and then a merely rhythmical long vowel of these two classes is written *fully*, e. g. יִקְטֹל for יִקְטֹל.

2. The unchangeable *ā* has in Hebrew, as a rule, no repre-

* The Arab writes in this case, etymologically, גָּלִי, but speaks *gala*. So the LXX write סִינִי. *Sinā*. But for שָׁלִי is written in Arabic شَلَا.

† When any addition is made, at the end, to these forms in ה־ , the original ה־ is frequently restored. See § 91, 9, Rem.

sentative among the consonants, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 4, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms, see § 83, Nos. 6, 13, 28.

The numerous cases, where the א is connected with a foregoing vowel only by accident, do not belong here, e. g. מָצָא he found, מָצְאָה she found, מָצָא to find, מָצְאִי my finding.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesch forte*, e. g. גָּנֵב thief, likewise in every closed syllable, when another of the same kind follows, e. g. מְלִבוֹשׁ garment, אֲבִיּוֹן poor, מִדְבָּר wilderness.

4. So are also the vowels after which a *Daghesch forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַר־יֵאֵל for הַר־יֵאֵל mountains of God; בֵּרַךְ for בֵּרַךְ he has been blessed.

SECT. 26.

OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

In order to survey the laws according to which the long and short vowels are chosen or exchanged one for another, it is necessary to learn the *theory of the syllable*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1; and, partly, to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ה (and), in certain cases for ה, e. g. in וְהִמְלִיךָ.* The word אָמַר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end
a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קְטִילָה the first and last are open. See No. 3.

* It may be questioned whether ה in the above position be a real exception; for וְהִמְלִיךָ ought probably to be pronounced *wūmalēkh* (not *ūmalēkh*), the ה retaining its feeble consonant sound before the *Shureq*.—Tr.

b) With a half-vowel or vocal Sh^eva, as *p^e* in פְּרִי *p^erī* (*fruit*), *ch^a* in חֲצִי *ch^atsī* (*half*), *t^e* in קָטֵל *qā-t^e-lū*. Such we call *half-syllables*, see No. 4.

c) With one consonant: a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַל *qāt-tēl*, see No. 6.

d) With two consonants, as קָטַלָּה. We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,* whether they have the tone, as הָה in *thee*, סֵפֶר *book*, קֹדֶשׁ *sanctuary*, or not, as קָטַל, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel, e. g. לָהֶם, רָקִים, קָטַל, לֵבָב.†

Short vowels in *open* syllables occur only in the following cases:—

a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as הַנָּעַר *youth*, הַבַּיִת *house*, רֶבֶב, from מִלָּה, נֶזֶר, בֵּרֶה, יֶרֶב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in רֶבֶב another form for רֶבֶב (§ 74, Rem. 3, b);

b) In certain forms of the *suffixes*, as הַבְּלִי (from הַבְּלִי);

c) Before the so-called *He local*, which has not the tone (§ 88, 2), e. g. בְּרַמְלָה *towards Carmel*, מִדְבָּרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, namely

* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *éxéte*, Arab. *qātālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arab has for this pretonic vowel constantly a short vowel: the Chaldaean only a *vocal Sh^eva*, לָהֶם *to them*, רָקִים, קָטַל, לֵבָב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *Sheva*, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a *vocal Sh^eva* upon the shifting forward of the tone.

d) In these connexions --- , --- , --- , as טעמו *his taste*, הוא יאבד *he will bind*, פועלו *his deed*; and

e) In some other forms of the *Segholates*, as פועלו *pō-ōl'khā* (*thy deed*), שרשים *shō-rāshīm* (*roots*), comp. page 47.

The first syllable in הוא יאבד , and similar forms, does not come under this, but under No. 6. below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They are so short and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לְחִי (*cheek*) *l'chī*, גִּיל־מְדוּהָ *gil-m'dhū*, חֲלִי (*sickness*) *ch'li*, פֹּ-אֶלֶּה *pō-^alō*. The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לְחִי as forming but one syllable *l'chī*, and not two *l'-chī*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh'va* is obviously of a different sort from the open syllable with full vowel (No. 3). But yet that half-vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, b). Such syllables may be called *half-syllables*.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מֶלֶכָּה *queen*, חֲשׁוֹנָה *understanding*, חֲכָמָה *wisdom*; וַיָּסֹב *and he turned back*, וַיָּקָם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה חָכָם *he was wise*, חָכָם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דְּבָרָה , קֶשֶׁל , רֶקֶט ; in the last but one, הַשְּׁלֵכָה , קֶטְלָה . Examples of short vowels, קֶשֶׁל , אֶתָּם , שָׁכָם ; in the penultima, רֶקֶטְלָה , קֶטְלָה .

* There are some exceptions, when a word loses the tone through *Maqqeph*, as כְּתָב־הָדָר (*k'ṭhābh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*i*) occurs only in the particles אֵם and עֵם , which, however, are mostly toneless because followed by *Maqqeph*.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as **אִמִּי** *im-mī*, **כִּלִּי** *kūl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as **סֶבֶר**, **הֶפְנִי**, or long, as **שֶׁמֶה**, **הֶמֶה**.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as **קַטְלָה**, **רִיָּשָׁה**, yet sometimes also *Tsere*, as **נִרְדָּה**, **וַיִּבְדָּה**. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'ra* after a short vowel belongs to the foregoing syllable and is *quiescent*, as **מִרְמָה** *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as **קִינָה** *qō-l'-lā*, **הוֹלִים** *hō-l'-līm*. The composite *Sh'ra* belongs always to the following syllable, as **פָּגַל** *pō-^alō*, even after a short vowel, as **טָמֵא** *tā-^amō*, **אָהֳלֵי** *ō-h'olō*.

SECT. 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflexion of words, we may lay down these *fundamental principles*,

- a) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. **דָּבָר**, **הִזְיוֹן**, **הִזְיוֹן**; **זָכָרֹן**, **זָכָרֹן**; **דָּבָר**.
- b) That they are usually made within the limits of one and the same vowel-class [§ 8]. Thus *ā* may be shortened into *ā* and *ā*, *ē* into *ī* and *ē*, *ō* into *ō* and *ū*; and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel-class to the second by attenuating *Pattach* into *Chireq* and *Seghol*, see below Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, namely,

Long vowels (by the influence of the tone).

Corresponding short vowels.

ֶֿ֫ *ā*

ֶֿ *ē*

ֹֿ *ō*

ֶֿ֫ *ā*

{ ֶֿ *ä, ē*

{ ֶֿ *ī*

{ ֶֿ *ō (Qamets chatuph)*

{ ֶֿ *ũ*

To these add the half-vowels

or Sh^evas ֶֿ, ֶֿ, ֶֿ, ֶֿ,

as the utmost shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26 the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֵד, as יְדִיָּהוָה *hand-of-Jehovah*; בֶּן *son*, בְּנֵי־אָדָם *son-of man*; כֹּל *whole*, כָּל־הָעָם *the whole-of-the-people*; also when the tone is moved backwards, e. g. יָקָם, וַיָּקָם; וַיֵּלֶךְ, וַיֵּלֶךְ. Farther, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סֵפֶרִי *my book*; קֹדֶשׁ *sanctuary*, קֹדֶשִׁי *my sanctuary*. In these cases *Tsere* (*ē*) passes over into *Seghol* (*ē*) or *Chireq* (*ī*), *Cholem* (*ō*) into *Qamets-chatuph* (*ō*). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*, as אִם *mother*, אִמִּי *my mother*; חֹק *statute*, fem. חֻקָּה.

The short vowels *ī* and *ũ* are more pure, and hence pass for shorter than *ē* and *ō*.

2. On the contrary, a short vowel is changed into a corresponding long one:—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קָטַלָּהּ *he has killed him*; הָב, הָבֵי *Plur. give ye*.
- b) When a syllable, which should be sharpened by *Daghesh*

forte, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

- c) When it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מֵצָא *he has found*.
 d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal Sh^{va}), or even wholly *fall away*, and make room for the mere syllable-divider (silent Sh^{va}), e. g. שֵׁם (*name*), pl. שְׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*). Whether the vowel remains, or is changed into a half-vowel, or quite falls away (דָּם, דְּמִי; שֵׁם, שְׁמִי), and which of the two vowels in a monosyllable disappears, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is usually shortened, as דָּקָר (*dear*), *fem.* יִקְרָה *y'qārā*; in the inflexion of verbs, the second, as יִקְר (*he is dear*), *fem.* יִקְרָה *yāq'rā*. Thus we have a half-vowel in place of

a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns), as דְּבָר *word*, *plur.* דְּבָרִים; גָּדוֹל *great*, *fem.* גְּדוֹלָה; לֵב *heart*, לְבָבִי *my heart*; תָּשׁוּב *she will return*, תִּשְׁוֹבֵינָה* *they (fem.) will return*.

b) The short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflexion of verbs, E. g. קָטַל *fem.* קָטְלָה *qāt'lā*; קוּטַל *plur.* קוּטְלִים *qōt'līm*; יִקְטַל *yīqt'lū*. The *Seghol* as a helping-vowel falls quite away (becomes silent Sh^{va}), e. g. מִלֵּךְ (for מִלְכֶּךְ), מִלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יִשְׁוּבוּ, יִשְׁוֹבֵל; בְּרָמְלָה, בְּרָמְלֵל.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened so that the first becomes *ɪ* and the second quite falls away. From דְּבָר we have in the *plur.* דְּבָרִים, and with a grave *suffix* [i. e. one that always has the tone] this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ɪ* see especially in Rem. 3 below.

* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2 and § 26, 3.

Some other vowel-changes, mostly with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal $\text{ִי } \delta$ (from *au*), as also the δ sprung from the firm ֶא (§ 9, 10, 2), is longer than $\text{ִי } \bar{u}$; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקִימָה, נָקִים (see Paradigm *M. Niph.*); מָנוּס *flight, fem.* מְנוּסָה , with *suff.* מְנוּסִי ; מָחוּס *sweet, fem.* מְחוּסָה . The ִי stands sometimes even in a sharpened syllable, חִיָּה Ps. cii. 5, חִיָּקִי Ez. xx. 18. The same relation exists between $\text{ִי} - \bar{e}$ and $\text{ִי} - \bar{z}$.

On the contrary $\text{ִי } \bar{u}$ is shortened into δ , which appears in the tone-syllable as a tone-long σ (*Cholem*), but on the removal of the tone becomes again δ (*Qamets-chatuph*), as רָקִים (*he will rise*), רָקָם (jussive: *let him rise*), רָקָם (and *he rose up*), see Parad. *M. Kal.* So also $\text{ִי} -$ becomes a tone-long *Tsere* (\bar{e}), and in the absence of the tone, *Seghol* (\bar{e}), as רָקִים (*he will set up*), רָקָם (*let him set up*) רָקָם (and *he set up*), see Parad. *M. Hiphil.*

2. From a *Pattach* (\bar{a}) in a closed syllable there arises a *Seghol* (\bar{e}), through a farther shortening or rather weakening of the sound. This happens,

- a) Sometimes when the tone hastens on to the following syllable, as רָדָם *your hand* for רָדָם , אֲבִירָה (*prop. n.*) for אֲבִירָה ; especially when a *Daghesh f.* is omitted in a letter which would regularly close a sharpened syllable, as אֲבִלָה Ex. xxxiii. 3 for אֲבִלָה *I destroy thee*, יְחִזְקֶאל *Ezekiel* for יְחִזְקֶאל (*whom God strengthens*).
- b) Necessarily and always when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always חָ- for חָ- (חָ-), e. g. אֲחִיו *his brothers* for אֲחִיו , from אֲחִים ; יְחִזְיוֹן *the vision*; בָּהֶשׁ *false* for בָּהֶשׁ , and so always with ח . With ה and ז the *Seghol* is used only where a greater shortening is required on account of the distance of the tone, hence הַהָרִים for הַהָרִים *the mountains*, but הָהָר *the mountain*; הַצֵּדֶן *the misdeed*, but הָעָם *the people*. Before ז and ר , where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as הָאֲבוֹת *the fathers*, הַרְקִיעַ *the firmament*; yet הָאֲנֹכִי *num ego*?
- c) In syllables properly ending with two consonants, e. g. בָּלָב (also in Arabic pronounced *kālb*) for which we get first בָּלָב , and then with a *helping Seghol* (§ 28, 4) בָּלָב ; רָגַל (jussive in *Hiphil* from רָגַל), then רָגַל , and finally רָגַל .*

3. In a closed (and sharpened) syllable, which loses the tone, \bar{a} is at times attenuated into \bar{z} , e. g. דָּמָם *your blood* for דָּמָם , מִדּוֹ *his measure* for מִדּוֹ ; יָלַדְתִּי *I have begotten*, יָלַדְתִּיךָ *I have begotten thee*.† Comp. above יָלַדְתִּיךָ .

* So the LXX also speak *Μελχισεδέκ* for מֶלְכִּי־צֶדֶק .

† Analogous to this attenuating of \bar{a} into \bar{z} is the Latin *tango, attingo, lazus, prolixus*; and to that of \bar{a} into \bar{e} (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo*.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also

a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. *חַלִּיפָה* read *khalifē*), as *מָה* and *מַה* *what?* (§ 37, 1), see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.

b) Even from the weakening of *u*, as *אַתָּם* (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5; *לָהֶם* (*to them*) from the original *lahum*. Comp. page 40.

5. Among the half-vowels, (·) is shorter and lighter than (··) and the group (···) than (····), e. g. *אֶדוֹם* *Edom*, *אֶדְמוֹמִי* *Edomite*; *אֱמֶת* *truth*, *אֱמֶתוֹ* *his truth*; *נִסְתָּלִים* *hidden, plur.* *נִסְתָּלִים* *hidden, plur.* *נִסְתָּלִים* *hidden, plur.*

SECT. 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal *Sh^{va}*), and there comes another half-syllable before it, then this latter receives instead of the *Sh^{va}* an ordinary short vowel, which is regularly *ī* (Chireq), but with gutturals *ā* (Pattach). E. g. *נָפַל* (to fall) *n^ephōl*, with the preposition *בְּ* not *בְּנָפַל* *bⁿe^ephōl*, but *בִּנָּפַל* *bīn^ephōl*; so also *כִּנָּפַל* *kīn^ephol* for *כְּנָפַל*; *לִפְרִי* for *לִפְרִי*; *בִּיהֵדָה* (whence *בִּיהֵדָה* according to § 24, 1) for *בִּיהֵדָה*; *הַמָּעַט* (*num parum est?*) *hām^eat* for *הַמָּעַט* *h^mat*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as *לִנָּפַל* *līn-pōl* Num. xiv. 3, *כְּזָר* Jer. xvii. 2.

A similar process occurs in the body of a word, as *רִשְׁפִּי* *rīsh^ephē* and *רִשְׁפִּי* *rīshpē*, *אֲנִשִּׁי* from *אֲנִשִּׁי*; yet here the initial vowel comes immediately from a full vowel, and is more like *ī* in *הִבְרִיחָם* (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal *Sh^{va}*.

2. When the second of the two consonants is a guttural with composite *Sh^{va}*, then the first takes, instead of simple *Sh^{va}*, the short vowel with which the other is compounded, so that we get the groups *אֶשֶׁר*, *אֶשֶׁר*, *אֶשֶׁר*, e. g. *כָּאֶשֶׁר* *how*, *לְעֵבֶד* *to serve*, *לֶאֱכֹל* *to eat*, *בְּחֹלִי* *in sickness*, for *כָּאֶשֶׁר*, *לְעֵבֶד*, *לֶאֱכֹל*, *בְּחֹלִי*. The new vowel in such cases has *Methegh* according to § 16, 2, a.

3. When the first *Sh^{va}* is composite and stands after an open syllable with a short vowel, then it is changed into the

short vowel with which it is compounded, e. g. יָעֲמִדוּ *yādm'dhū* for יַעֲמִדוּ *they will stand*, נֶהֱפְכוּ *nēhēph'khū* for נִהֲפְכוּ *they have turned themselves*, פָּעֲלָהּ *pōl'kha* (*thy work*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), namely, ב, ד, ה, * e. g. יָשָׁב *let him turn aside*, וַיִּשָּׂק *and he watered*, קָטַלְתָּ *thou hast killed*, וַיִּבְךְּ *and he wept*, יָרַד *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chireq* after י, e. g. וַיִּגַּל for וַיִּגְלַל; קָדַשׁ for קָדֵשׁ; נָעַר for נָעֵר; שָׁלַחְתָּ for שָׁלַחְתָּ; בִּירָה for בִּירָה. Compare German *Magd* and the old form *Māged*. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels rise out of half-vowels also by reason of the *Pause*, see § 29, 4.

SECT. 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר, דְּבָרִי, קָטַלְתָּם.

* There is no instance of a similar use of ג and ה, which would in that case likewise require Daghesch. [But see הוֹסֵף in Prov. xxx. 6.]

† With the exception, however, of א, as פָּרָא *wild ass*, רִשָּׁא *fresh grass*. On account of the feeble sound of the א the helping-vowel may also be omitted, as חִטָּא *sin*, נָיָא *valley*.

‡ In this and the analogous examples (§ 64, 2) *Daghesch lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שָׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping-vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שָׁלַחְתָּ should be read *shalāacht*; although such words as שָׁחַל, נָחַל were always correctly sounded *shāchāth*, *nāchāl* not *naachl*.

(the last two examples have it even on additions to the root); less frequently on the penultima, as in מַלְכָּה, לַיְלָה *night*, קִטְלָה.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penultima*); for the sake, however, of calling attention to these words, they chiefly are marked in this book with —, as sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵשִׁית בְּרֵאשִׁית *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as קִטְלָה, קִטְלָהּ, קִטְלָהּ; קִטְלָהּ, קִטְלָהּ; קִטְלָהּ, קִטְלָהּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

a) In certain cases where a syllable is prefixed, as יֹאמַר *he will say*, וַיֹּאמֶר *and he said*; יֵלֶךְ *he will go*, וַיֵּלֶךְ *and he went*; יֵקַם, וַיֵּקַם; even when the syllable is not closely attached to the word, as תֹּסֶף, אַל-תֹּסֶף *do not add*.

b) When a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. הוֹלֵם פָּעַם; אֶלֶּל בּוֹ Job iii. 3, for הוֹלֵם בּוֹ Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.

c) In pause. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Methegh*.

first wholly loses the tone, as **וַיִּבְרָח־בְּשָׁם**. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 50, Rem. 3, § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as **הַמִּים, הָאָרֶץ**. The changes are as follows:

- a) When the syllable in *pause* has a short vowel, it becomes long; as **קָטַל, קָטַל**; **מִים, מִים**; **קָטַלְתָּ, קָטַלְתָּ**; **אָרֶץ, אָרֶץ**.
- b) When a final tone syllable begins with two consonants (as **קוֹטְלָה**, see § 26, 4), the vocal *Sh'va* under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima. E. g. **קָטַלְתָּ, קָטַלְתָּ**; **מָלְאָה, מָלְאָה**; **יִקְטְלוּ, יִקְטְלוּ**. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover, *vocal Sheva* in *pause* becomes *Seghol*, as **לְחִי, לְחִי**; and a *Chateph* gives place to the analogous long vowel, as **אֲזִי, אֲזִי**; **חֲלִי, חֲלִי**.
- c) This tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as **אֲזַכִּיר, אֲזַכִּיר**; **אֲתָה, אֲתָה**; **עֲתָה, עֲתָה**; and in single cases, like **פָּלֵה** Ps. xxxvii. 20 for **פָּלֵה**, and also **לָעִי** Job vi. 3 for **לָעִי** from **לָעִי**.

The rule given under letter 'a' respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* when the syllable closes with *Daghesh forte*, as **יִקְטְלֻנִּי**.

Pattach is sometimes adopted in place of *Seghol*, as **וַיִּלְלֵהּ**, in *pause* **וַיִּלְלֵהּ** Jud. xix. 20. *Pattach* even takes the place of *Tseré* in *pause*. E. g. **הָשֵׁב** for **הָשֵׁב** Is. xlii. 22; **טָבַעַל**, in *pause* **טָבַעַל** Is. vii. 6.

PART SECOND.

OF FORMS AND INFLEXIONS, OR OF THE PARTS OF SPEECH.

SECT. 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Shemitish languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָדָם *he was red*, אָדָם *red*, אָדָם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner, to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צַדִּיק *he was righteous*, צִדְקָה *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נֶנֶב *south*, תִּשְׁעָה *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting [most of them being actually found in the cognate dialects].

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the preterite, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* [namely א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, forming the mnemonic expression אֵיתָן מֹשֶׁה וְכָלֵב which are added in the derivation and inflexion of words. We however employ the term *root* in a different sense, as explained here in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (to reign).

Verb-stem: מלך he has reigned. Noun-stem: מלך king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. pret.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a *ו*, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. דק for דקו.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitish languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אב father, אם mother, אח brother, come under this law; thus we have אימ my mother, as if derived from אמם. Yet, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between, form a sort of *root-syllable*, from which again several trilateral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral roots*. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דבק, דבק, דבק, דבק, דבק have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דך constitute the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קצץ, קצה to cut off; then קצב, קצץ, קצץ, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קצין, Kadi, a judge). Related to this is the syllable קש, קס from which is derived קשם to cut into; קשב to sharpen; קשה to pare. With a lingual instead of the sibilant, קט, קר; hence קטב to cut down, to destroy; קטל to

cut down, to kill; קָטַן *to cut off, to shorten*; קָטַף *to tear off, to pluck off*; קָרַד *to cut asunder, to split*. A softer form of this radical syllable is כָּס; hence כָּסַם *to cut off, to shear off*; נָכַס Syr. *to sacrifice, to slay for sacrifice*. Still softer are גָּז and גָּר; hence גָּזַז *to mow, to shear*; גָּזַה *to hew stones*; גָּזַם, גָּזַע, גָּזַל, גָּזַר *to hew off, to cut off, to eat off, to graze*; and so גָּרַד *to cut, to cut off*; compare also גָּרַה, גָּרַה. With the change of the palatal for the guttural sound, חָצַב, חָצַב *to hew stones and wood*, חָצַץ, חָצַץ *to split, divide*, חָץ *arrow* (σχιζα), חָרַד *to sharpen*, חָרַץ *arrow, lightning*, also חָזַה *to see* (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable הַם expresses the humming sound made with the mouth closed (μῦω); hence הָמַה (הָמַה), Arab. *to hum, to buzz*. To these add בָּהֵם *to be dumb*; רָהֵם *to become mute, to be astonished*.

The radical syllable רַע, of which both letters have a tremulous sound, means *to tremble*, in the stem-words רָעַע, רָעַל, רָעַם, רָעַשׁ; then it is expressive of what causes tremulous motion or agitation, as thunder (רָעַם), the act of *shattering, of breaking in pieces* (רָעַץ, רָעַץ).

Compare with these the radical syllable גָּב with the idea of *elevation, curving upward* (gibbous), פָּר *to break*, לָע, לָח, *to lick, to sup*, under the articles גָּבַב, פָּרַר, לִוֵּשׁ in Gesenius's Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

- a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as הָם *perfectus fui*, קָל *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. הָפַה [comp. Eng. *tap*], תָּפַח (τύπω), רָפַא ῥάπτω (ῥάφω), פָּלַה [comp. Eng. *club*], κολάπτω, לִוֵּשׁ λάβω, λανθάνω.
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. קָרַה and קָלַה *to be smooth, to be shorn, to be bald*; and even קָלַה *to be bare*. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as גָּלַל *to roll* (spoken of a ball, of the rolling of waves), but גָּרַר more for a rough sound, as made in the act of *scraping*=σάψω, σῦψω, verro; חָצַב *to cut stones or wood*, requires a stronger sound than חָזַז *to cut grass, to mow*.
- d) It appears also that those consonants which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as כָּס, כָּץ, גָּז, גָּר (never כָּץ, גָּץ, קָץ); פָּץ, בּוּ (seldom פָּץ); קָץ, גָּר (not קָץ). Scarcely ever are the first two radicals the same (הָדַה) or very similar (אָהַל). On the contrary the last two are very often the same (§ 66).*

* Letters which are not found associated as radicals are called *incompatible*.

e) The tendency to substitute smooth for harsh sounds (see letter *c*) is sometimes so great that *l*, *n*, *r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דָּוַשׁ, to tread down, to thresh; אָרַץ, אָנַץ (comp. אָנַס), to press, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *callo*, in Naples *caudo*, French *chaud*; *falsus*, *falsa*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. הָרַב, נָרַב, קָרַב to be narrow, to afflict; אָנַץ, angō [anguish, Welsh *ying*, *angau*]; דָּרַק to tread [comp. track]; בָּרַם, βρέμω, fremo [Welsh *brefu*], to make a humming sound (to buzz, hence to spin), &c.

A full development of this active change among the elements of the language, may be found in the later editions of Gesenius's Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as imitations of nature, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process or later epoch of the language belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.* This lengthening of the form is effected in two ways: *a*) by adding a fourth stem-letter; *b*) by combining into one word two trilateral stems, so that then even *quiquetiterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַל; סָבַב, סָבַב, are not regarded as quadrilaterals, but as variations in conjugation (§ 54). So likewise the few words which are formed by prefixing שׁ, as שִׁלְהָבָה flame from לָהַב, Aram. conj. *Shafel* שִׁלְהָבָה.

Rem. on *a*). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as בָּרַס, בָּרַס to shear off, to eat off; שָׁרַבַּט = שָׁבַט sceptre; זָרַה to glow; זָרַח hot wind (the first form with *r* frequent in Syr.). This mode of formation is analogous with

They are chiefly such as too strongly resemble each other, as כָּבַד, כָּבַד, כָּבַד. Some letters, however, have been falsely considered *incompatible*, as רָל, which are often found associated, e. g. in חָרַל and חָרַל, from the harsher forms חָרַר, חָרַר. Comp. γαυρός; by the side of γαύρον, ὄζω by the side of ὄζοος, and much that is analogous in Sanskrit.

* Especially in Æthiopic, where these forms are very frequent, see Hupfeld's *Exercitatt Æthiop.* pp. 24 foll.

Piël, and in Aramæan the two forms exist together, as עָרַגַל, עָגַל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo*, from *fid*, *scid* (σχεδῶ), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as אֶרֶץ an *axe*, from חָרַץ to *cut* [comp. *graze*]; כֶּרְמֶל an *orchard*, from כָּרַם; גִּבְעֶל flower-cup, from גִּבִּיעַ cup; from חָרַג to *tremble*, חָרַגַל to *hop*; (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צַפְרֶיֶז a *frog*, perhaps prop. *marsh-hopper*, from צַפַּר to *hop*, and Arab. رِيشَة a *marsh*. שְׁלֵאֲנָן tranquil, from שָׁלַח to *be quiet*, and שָׁאֲנָן to *be at rest*; or a feeble letter is cast away, as עֵצְבָה a *bat*, from עֵצֶל dark and עָף flying. Still bolder changes are sometimes made in the amalgamation of words, as פְּלִמְנִי (ὁ δειρα) Dan. viii. 13 from פְּלִמְנִי אֶלְמְנִי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from חֲרָגַל (*hop*, see above), חָגַל with the same signification; hence חֲגִלָּה a *partridge* (from its hopping, limping gait); שְׁרָשָׁה a *chain* for שְׁרָשָׁה, from שָׁרַר, שְׁרָשָׁר.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 103, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflexion.* Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 97, &c.)

SECT. 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the Syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is

* Comp. Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung, in the Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 427 ff.

exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitish, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches [called the *Romance language*]. The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קָטַל, קִטַּל, קֵטַל, קֶטַל, קֻטַּל). We have an example of the other method in הִתְקַטַּל, and of both in the same word in הִתְקַטַּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 88].

CHAPTER I.

OF THE PRONOUN.

SECT. 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest* and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

* Among other proofs of the high antiquity of these words is the very striking coincidence between them and the pronouns of the ancient Egyptian language (by far the oldest in which we possess written monuments), see the comparison in *Allg. Lit. Zeitung*, 1839, No. 80.

2. The pronouns in their separate and chief forms, or as expressing the nominative, are the following:—

<i>Singular.</i>		<i>Plural.</i>	
1. <i>comm.</i> אֲנִי, in pause } אָנִי; אַנִּי, in pause } <i>I.</i>		1. <i>comm.</i> אֲנֵינוּ, (אֲנֵינוּ), } (אֲנֵנוּ) } <i>we.</i>	
2. { <i>m.</i> אַתָּה (אַתָּה), in pause } אַתָּה } 3. { <i>f.</i> אַתָּה (אַתָּה) prop. אַתָּה } <i>thou.</i>		2. { <i>m.</i> אַתָּם } 3. { <i>f.</i> אַתָּנָה, אַתָּנָה } <i>ye.</i>	
3. { <i>m.</i> הוּא } <i>he.</i> 4. { <i>f.</i> הִיא } <i>she.</i>		3. { <i>m.</i> הֵם, הֵמָּה } 4. { <i>f.</i> הֵנָּה, הֵנָּה } <i>they.</i>	

The forms included in parenthesis seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

I. First Person.

1. The form אֲנִי is nearly as frequent in the Old Testament as אָנִי. The former exists in the Phœnician, but in no other of the kindred dialects; * from the latter are formed the *suffixes* (§ 33). In the Talmud אָנִי is constantly used, and אֲנִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנֵינוּ is manifestly the plural of אֲנִי (with the exchange of כ for ה), as also אֲנֵנוּ is of אָנִי. The form אָנִי, from which the *suffixes* are derived, occurs only in Jer. xlii. 6 (*K^ethibh*). The form אֲנֵנוּ is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אֲנֵנוּ alone appears).

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German [as also in English, Celtic, &c.] the distinction is omitted here also), and the third person spoken of.

II. Second Person.

4. Instead of Daghesth forte in אַתָּה, אַתָּה, אַתָּה, אַתָּה, from אַתָּה, &c., the kindred dialects have an *n* before the ה, Arab. *anta* f. *anti* thou, plur. *antum* f. *antunna* ye. The essential syllable is הָה *tā* (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּה without ה occurs only five times, e. g. Ps. vi. 4, and each time as *K^ethibh* with

* In Phœnician it is written אֲנִי, without the ending י, and spoken somewhat like *anekh* (Plauti *Pœnulus*, V. 2. 35., Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (I have killed). In ancient Egyptian ANK (pronounced *anok*).

the *Q'ri* אָתָּה. As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *Kethibh* may have been אָתָּ as an abbreviation from אָתָּה.

The feminine form was originally pronounced אָתִי (with the feminine designation אָ—, probably from הִיא she, properly *thou she*, compare יִתְקַלֶּה, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (§ 44, Rem. 4, § 58, 1). The י, however, was but slightly heard (in Syriac it was at length only written, not pronounced), and therefore fell away, so that the Jewish critics, even in the above mentioned passages, place in the *Q'ri* אָתָּ, whose Sh'va stands in the punctuation of the text (§ 17). The same final י appears, moreover, in the unfrequent forms of the suffix אָתִי, אָתִי (§ 57).

5. The plurals אָתָּם, אָתֵּן are blunted forms (comp. § 27, Rem. 4, b) of אָתָּם (Arab. *antum*, Chal. אָתֵּן, a form which lies at the foundation of some verbal inflexions, § 58, 1), and אָתֵּן or אָתֵּן, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אָתֵּן is found only once (Ezek. xxxiv. 31, where another reading is אָתֵּן), and אָתֵּן (for which MSS. have also אָתֵּן) occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending אָתֵּן see No. 7.

III. Third Person.

6. The *a* was, perhaps, heard at the end of הִיא and הִיא as a kind of half-vowel, *húa, húa*, as *e* in German *die* (old Germ. *thiu, thia*), *sie, wie*. A trace of this appears in the Arabic; as *huwa, hiya*, in the common dialect *húa, húa*.

The masculine הִיא is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for הִיא, give it the appropriate pointing of this form (הִיא), and require it to be read הִיא (comp. § 17). It is, however, to be sounded rather according to the old form הִיא.

7. The plural forms הֵם and הֵן are got from הִיא and הִיא in the same manner as אָתָּם from אָתָּה. In Arab. where they are pronounced *hum, humna*, the obscure vowel-sound is retained. The הֵם in both forms (He *paragogic*) has a *demonstrative* force. (See § 88, 2.) In Chald. (הֵמון, הֵמון), Arab. and Æthiop. (*humā, hōmā*) there is a ו (as *Cholem* or *Shureq*) appended, which occurs in Hebrew in the poetical forms מִי, מִי, מִי (§ 57, 3, Rem. 1).

8. The pronouns of the third person הִיא, הִיא, הֵם, הֵן, are also *demonstrative* pronouns (see § 120, 1).

SECT. 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative: * the accusa-

* See an exception in § 119, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הֵי *him* and הֵי *his* (from הֵיָ *he*), thus קָטַלְתִּיהֵי *I have killed him*, סוּסֵי *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as πατήρ μου for πατήρ ἐμοῦ, Lat. *eccum* in Plantus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked:—

- a) When joined to verbs, they denote the accusative (but comp. § 119, 3), קָטַלְתִּיהֵי *I have killed him*;
- b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*abh-i*) *my father*;
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנֵּנִי *behold me*;^{*}
- d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (ִּ sign of the dative, בְּ *in*, מִן *from*, § 100) with the suffixes, as לֵי *to him*, בֵּי *in him*, מִמֶּם *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun which were early lost in Hebrew, as תָּ— *thee* from a form like אָתָּה = אֲתָה † *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the

* With some adverbs we must translate the suffixes by the nominative, § 98 5.

† That a palatal (*k*) and lingual (*t*) are liable to be exchanged is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages as Gr. δούλω = αὐλω, Gr. τίς = Æol τίς, Lat. *quis*, and in the Hebrew itself שָׁתָּה = שָׁתָּה *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitish languages must have had two forms, one with *k* and the other with *t*, as אָתָּה and אֲתָה, אָנֹכִי and אַנֹּכִי. In Celtic there is a similar change, as Welsh *ti* but Cornish *chee* (thou) and *chwi* (you).—Tr.*

noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. *נִי me*, *נִי my*.

For a view of all the forms of the pronoun both separate and suffix, see *Paradigm A*; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 57—60, about the suffix of the noun in § 89, about prepositions with suffixes in § 101.

SECT. 34.

THE DEMONSTRATIVE PRONOUN.

<i>Sing. m.</i>	זֶה *	} <i>this</i> .
<i>f.</i>	זֹאת (זֶה, זֹה)	
<i>Plur. comm.</i>	אֵלֶּה (rarely אֵלָּה)	<i>these</i> .

The feminine form *זֹאת* is for *זֹה* (from *זֶה* = *זֶה* and the feminine ending *ת*, see § 79, 2); and the forms *זֶה*, *זֹה*, which are both of rare occurrence, come from *זֹאת* by dropping *ת*. The forms *אֵלֶּה* and *אֵלָּה* (akin to the Arabic article *אל*, see § 35, Rem. 1) are plural according to use and not according to grammatical inflexion. *אֵלֶּה* occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article *הָאֵלֶּה* (Rem. 1). The ending *הָ* in *אֵלָּה* (same as *הָ*) is a demonstrative appendage, as in *הָזֶה* (§ 32, Rem. 7).

Another secondary form of the demonstrative is *זֶה*, used only in poetry. It stands mostly for the relative [like *that* for *who*], and is used alike for all numbers and genders, like *אֵשֶׁר* (§ 36).

Rem. 1. This pronoun receives the article (*הַזֶּה*, *הַזֹּה*, *הָאֵלֶּה*) according to the same rules as the adjectives, § 109, 2. There are, besides, some peculiar forms in which *ל* is inserted after the article, *הַזֶּה לְ* Gen. xxiv. 65; xxxvii. 19; *הַזֹּה לְ* fem. Ez. xxxvi. 35, and shortened *הַזֶּה לְ* usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 97, &c. [see also § 115, note].

* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. *זֶה*] or a rough breathing. Thus in Aram. *אֵה, אֵה, אֵה* *this*, Arab. *dhu, dhi, dha*; Sanskr. *sa, sā, tat*, [Gr. *ὁ, ἡ, τό*], Goth. *sa, sô, thata*; Germ. *da; der, die, das* [our *the, this, that*; Welsh *dyna; hyn, hyna*], &c.

SECT. 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was scarcely used except in connexion with the noun. Its usual form is $\cdot\eta$, with a short sharp-spoken \tilde{a} and a doubling of the following consonant (by *Daghesh forte*), e. g. $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the sun*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the river* for $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ (according to § 20, 3, b).

When the article $\cdot\eta$ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp \tilde{a} (Pattach) is lengthened into \tilde{a} (Qamets) or \tilde{a} (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the father*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the other*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the mother*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the man*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the foot*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the head*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short \tilde{a} . But there are then two cases to be distinguished:—

- A) When the guttural is followed by some other vowel than ֿ or ֿֿ , then a) before ה and ח (as being stronger), the article regularly remains η , as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *that*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the month*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the strength*; with rare exceptions, as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ Gen. vi. 19, and always $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *those*; b) before ע the Pattach is generally lengthened, as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the eye*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the city*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the servant*, pl. $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$. (Exceptions in Jer. xii. 9.)
- B) But when the guttural is followed by ֿֿ , then a) before ה and ע the article is always η , provided it stands immediately before the tone-syllable, else it is η , e. g. $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the people*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the mountain*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ (in pause), $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *towards the mountain*, on the contrary $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the mountains*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the guilt*; b) before ח the article is always η , without regard to the place of the tone, as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the wise*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the feast*; so also c) before ח, as $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the sickness*, $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ *the months*. (On the contrary $\eta\tilde{\eta}\tilde{\eta}\tilde{\eta}$ according to A, a.)

Gender and number have no influence on the form of the article.

Rem. 1. It is commonly assumed that the original form of the Hebrew article was הַ, the ה being always assimilated to the following letter. But on the contrary—1) the form הֵ, הִ is in itself demonstrative; comp. in Aram. and Arab. هَا *ecce*: 2) הַ nowhere occurs in its full form, not even in הַלְזָה (see § 34, Rem. 1), where besides הֵ we have also the demonstrative form הִ: 3) the Arab. article اَل, adduced in support of this assumption, belongs to another and distinct pronominal stem related to the Heb. אֵלָה. It occurs indeed in the Old Testament, but with certainty only in the Arabic name אֵלְמוֹדָר according to others, in אֵלְקָדִים *the people* Prov. xxx. 31, and in אֵלְגָבִישׁ *ice, hail* = גָּבִישׁ Ezek. xiii. 11, 13; xxxviii. 22.

2. When the prepositions בְּ, לְ, and the ׀ of comparison (§ 100) come before the article, the ה falls away and the preposition takes its points (§ 23, 5), as בְּשָׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לְעָם *to the people* for לְהָעָם, בְּהָרִים *on the mountains*. With בְּ, however (which is less closely connected with the word), the ה very often remains, as בְּהַיּוֹם Gen. xxxix. 11, but also בַּיּוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as בְּהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21.) With לְ, which in conception is still less closely connected with the word, the ה always remains, as וְהָעָם *and the people*.

SECT. 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form אֲשֶׁ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form אֲשֶׁ Judges v. 7, Cant. i. 7, and before א in a single instance אֲשֶׁ Judges vi. 17, though elsewhere אֲשֶׁ before the gutturals. The still more abbreviated form אֲשֶׁ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 121. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ότι, that*. Closely con-

* In the Phœnician it is always written ש, and pronounced *sa, se, si*. Monum. Phœnicia, p. 438 Comp. above § 2, 5. In modern Hebrew also אֲשֶׁ has become the predominant form. † Gen. x. 26.

connected with it in meaning is *מִי*, which also belongs to the pronominal stems, § 102.

SECT. 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is *מִי* *who?* (of persons), and *מָה* *what?* (of things).

The pointing of *מָה* with *Qamets* is seldom found except in pause and before א and ר, as *מָה אַתֶּם* *what are ye?* *מָה רְאִיתֶם* *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: a) *מַה־* with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as *מַה־לָּךְ* *what to thee?* and even in one word, as *מַלְכְּךָ* *what to you?* Is. iii. 15, *מַה־זֶּה* *what is this?* Ex. iv. 2; b) before the harder gutturals ה, ח, ע, it likewise receives *Pattach* with the *Daghesh* implied in the guttural (§ 22, 1), *מַה־הוּא* Num. xiii. 18; c) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as *מַה־עָשִׂיתָ* *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as *מָה קוֹל יְגוֹ'* *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form *בְּמָה*, *בְּמָה* (see more in the Lexicon under *מָה* in the note).

2. Both *מִי* and *מָה* occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

CHAPTER II.

OF THE VERB.

SECT. 38.

GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes.

a) *Primitives*. e. g. *מָלַךְ* *to reign*; *יָשַׁב* *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. *יָצַק* *to jus-*

tify, from הַצְטִיחַ to justify one's self, from צָדַק to be just; commonly called *conjugations* (§ 39).

- c) *Denominatives*, or those derived from nouns; e. g. אָהַל and אָהַל to pitch a tent, from אֹהֶל a tent; שָׁרַשׁ to root out and הִשְׁרִישׁ to take root, from שָׁרֵשׁ a root.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. לָבָן to be white, hence לִבְנָה a brick (from the colour), and hence again לָבֵן to make bricks; from דָּגָה to increase greatly, דָּג a fish, and hence again דָּג a fish.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נִיחַ to rest, to set one's self down; hence the noun נִיחָה a setting down; hence again נָחַה to descend; in like manner שָׁחַה to destroy, שָׁחַה a grave, destruction (from שָׁחַה), hence שָׁחַה to destroy.

SECT. 39.

1. The third person of the Preterite is generally regarded as the stem-form of the verb, as קָטַל he has killed, כָּבַד he was heavy.* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future, as קָטַל, also קָטַל.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl*, *qitl*, *qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is י, the full stem appears only in the second form; e. g. שָׁיב, of which the third person Pret. is שָׁב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד to learn, לָמַד to cause to learn, to teach; שָׁכַב to lie, הִשְׁכִּיב to cause to lie, to lay; שָׁפַט to judge, נִשְׁפָּט to contend before a judge, to litigate.

* The infinitive is here used for the sake of brevity in most Grammars and Lexicons, thus לָמַד to learn, prop. he has learned.

In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacēre, to throw, jacēre to lie*; *γίνομαι to be born, γεννάω to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. **בְּיָדִים**, more correctly *species, modifications*) of the ground-form, and both in the Grammar and the Lexicon are always treated of in connexion as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (**קָטַל, קִטַּל; קוּטַל, קִיטַל; קָטַל, קִטַּל; קִטַּל, קִיטַל**; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (**נִקְטַל, הִקְטִיל**; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as **הִתְקַטַּל**. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable **אַחַד, אֶחָד**. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (**קַל** *light*, because it has no formative additions); the others (**כְּבִידִים** *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish Grammarians, **פָּעַל** *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for **פָּקַד**, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as **פָּקַדְתָּ, פָּקַדְתָּם, פָּקַדְתָּם**. The Paradigm **קָטַל**, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Shemitish languages, inasmuch as it is found with a slight change (Arab. and Æthiop. **קַרַל**) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

<i>Active.</i>		<i>Passive.</i>
1. Kal.	קָטַל <i>to kill.</i>	(wanting.)
2. Niphal.	נִקְטַל <i>to kill one's self.</i>	(very rare.)
3. Piël.	קָטַל } <i>to kill many, {</i> } <i>to massacre. }</i>	Pual. קָטַל
4. Hiphil.	הִקְטִיל <i>to cause to kill.</i>	Hophal. הִקְטַל
5. Hithpaël.	הִתְקַטַּל <i>to kill one's self.</i>	Hothpaal. הִתְקַטַּל

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 54).

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Pool* (§ 54, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 54). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Pilel*. The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal*.

SECT. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Preterite* and *Future**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 123, &c.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the future (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes (§ 39, 1). The third person of the Preterite is the ground-form of one of these classes, which embraces, however, only the remaining forms of

* See note * to § 47.—Tr.

the Preterite and, in some conjugations, the Participle; the Infinitive is the ground-form of the other, which embraces the Imperative, which is generally of the same form, the Future, and often the Participle. E. g.

<i>Kal, Pret.</i>	מָלָא	<i>Part.</i>	מָלֵא
<i>Niph. —</i>	נִקְטַל	<i>Part.</i>	נִקְטֵל
<i>Kal, Inf. and Imp.</i>	קַטֵּל	<i>Fut.</i>	יִקְטֹל
<i>Piël, — — —</i>	קָטַל	<i>Fut.</i>	יִקְטִיל, <i>Part.</i> מִקְטִיל.

3. In the inflexion of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

SECT. 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μῦ*. The deviations which occur from the general model of the regular verb are owing—

- a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel-changes according to § 22 (*guttural verb*, §§ 61—64);
- b) To the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 65, 66), as נִנָּשׂ, סָבַב;
- c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*), §§ 67—74), as יָשַׁב, קָרָם.

The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פָּא for a verb whose first radical is א (*primæ radicalis* א); *verb* לִה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* עֵע (ע doubled) for one whose second and third radicals are the same (*mediæ radicalis geminatae*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 77).

I. OF THE REGULAR VERB.

SECT. 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *B* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections (43-54), where every subject is elucidated on its first occurrence; thus under *Kal* the inflexions of the Preterite, of the Future, and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, &c.

A. OF THE GROUND-FORM, OR KAL.

SECT. 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Pret.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטַן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.* The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh^{va} on the shifting of the tone, as קָטַלֶּהָם. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

Rem. 2. Examples of *denominatives* in *Kal*: חָמַר *to cover with pitch*, from חָמַר *pitch*; מָלַח *to salt*, from מָלַח *salt*.

* A verb *middle A* is one that has *Pattach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tz.

SECT. 44.

PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*affirmatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,* thus קָטַלְתָּ *killing-thou*, or *killer-thou* (a *killer wast thou*), יִרְאֶהְּ *fearing ye*, for קָטַל אֹתָהּ, יִרְאֶה אֹתָם. In the *second* person this is readily seen, as well as in קָטַלְנִי for קָטַל אֲנִי. In the *first* person sing. קָטַלְתִּי we have י, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative receives more support, and is at the same time distinguished from the suffix-forms נִי and יִי (as if one would form אֶתִּי, אֶתִּי *I* after the analogy of אֶתָּה).† In the *third* person, הִי (originally תִּי, comp. Rem. 4) is a designation of the feminine (as in the noun (§ 79, 2), and ו (orig. וִי) is a sign of the plural.

In the Indo-Germanic tongues the inflexion by persons originated in the same manner, as is shown in Greek by the Doric ending *μες* (from *ἄμμες*, *we*), and in Latin by *mus*,‡ [and much better still in Welsh, e. g. *wyf* I am (with ending *f* from *fi*, I), *wyt* thou art (ending *t* from *ti*, thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni*, we), *yeh* you are (ending *ch* from *chwi*, you), *ynt* they are (ending *nt* from *hwynt*, they)]; but the traces of its origin are [except in Welsh] more obliterated than in Hebrew. This is true also of inflexion in the later Shemitish languages; e. g. 1 pers. Arab. *qatalū*, Syr. *qelleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטַלְתָּ is followed by the 3 *masc. plur.* קָטַלּוּ, and that of the 2 *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.§ Only קָטַלְתָּם, קָטַלְתֶּם have the tone on the last syllable, and, in consequence, Sh^eva under the first radical (§ 27, 3).

* On the intimate connexion between the Preterite and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as מָלֵא *full*, or *he is full*; מָלֵא *small*, or *he is small*.

† Gesenius, on the contrary, maintained (and so does Ewald), that the affirmative תִּי comes strictly from אֶתִּי, אֶתִּי, an ancient form supposed to have been actually used for אֶתִּי.—Tr.

‡ See Bopp's *Vergleichende Grammatik*, § 439, &c.

§ In the Paradigms the forms קָטַלְתָּ and קָטַלְתָּ are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

N. B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (-), as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לָנָה (§ 73, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as הִבְהִיחָהּ, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into — or —, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאַלְתֶּם ye have asked 1 Sam. xii. 13, יִרְשְׁתֶּם ye possess Deut. iv. 1, 22; so also before suffixes שְׁאַלְתִּי I have asked him 1 Sam. i. 20, יִלְדְּתִי I have begotten thee Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3 pers. pret. is strictly שָׁאַל, רָשָׁ, רָלָ, not שָׁאַל, רָשָׁ, רָלָ. See § 68, Rem. 4, and § 72, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflexion where it has the tone, as הִבְהִיחָהּ. But when the tone is thrown forward, Cholem becomes Qamets-Chatuph, as הִבְהִיחָהּ I have overcome him, וְהִבְהִיחָהּ (see § 48b, 3) and thou wilt be able, Ex. xviii. 23.

4. Unfrequent forms.* *Sing.* 3 *fem.* in חֲ— (as in Arab. Æthiop. Aram.), e. g. אָזְלָה, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 58, 2).—2 *mas.* חָה (the full form) for חָ, as בְּנִיחָהּ, Mal. ii. 14, comp. Gen. iii. 12. It often occurs.—2 *fem.* sometimes has still a *Yodh* at the end; as חֲלִיחָהּ, Jer. xxxi. 21 (according to one form of the pronoun אָחִי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. With this is connected the form חֲלִיחָהּ before suffixes (§ 61, 2).—1 *com.* sometimes without *Yodh*, as חֲלִיחָהּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K^ethibh; the Q^eri substitutes the full form.—*Plur.* 2 *fem.* חֲלִיחָהּ, Amos iv. 3.—3 *com.* seldom with the full plural ending חֲ (often in Chald. and Syr.), as חֲלִיחָהּ, Deut. viii. 3, 16, or with a superfluous א (as in Arab.), as חֲלִיחָהּ, Jos. x. 24. In the Future the form with חֲ is more frequent, see § 47, Rem. 4.

N. B. 5. In connexion with the affirmatives חֲ, חֲ, חֲ, the tone is on the penultima, and the word is *Milêl*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had fallen away, is restored, as חֲלִיחָהּ, חֲלִיחָהּ, חֲלִיחָהּ. *b*) By *Vav converse of the Preterite*, where it is moved forwards one syllable (48b, 3).

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

SECT. 45.

OF THE INFINITIVE.

1. The second ground-form of each conjugation is the *Infinitive* in its shorter form (*Infinitive construct*), in Kal קטל. This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed (לקטל, בקטל). The longer form (*Infinitive absolute*), in Kal קטול, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb for the sake of emphasis (see the particulars of this in § 128). The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun; the second expresses rather the abstract idea of the verb. E. g. הרג בקר Is. xxii. 13, means *to slay cattle*; but הרג הַבָּקָר would mean *the slaying of the cattle*.

2. Between קטול and קטל, in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form (see § 91, Paradigm III.); with this difference, however, that the Infinitive *absolute* has *Cholem* unchangeable, the Infinitive *construct* *Cholem* changeable (hence with *Suff.* קטלי), while the noun has its final vowel unchangeable in both states.

Besides קטל the Infin. constr. has the following unusual forms:

- a) קטל, e. g. שָׁכַב to lie Gen. xxxiv. 7.
- b) קטלה and קטלה, קטלה (feminine forms from קטל and קטל); as שָׂנְאָה to hate, קָרְבָּה to approach Ex. xxxvi. 2, חֲמָלָה to pity Ezek. xvi. 5. (As a verbal noun, too, the Infin. may take the feminine ending.)
- c) מִקְטַל (as in Chaldee); e. g. מִקְרָא to call Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 83, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.*

* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun (§ 87). There is a difference, however, both in form and use. The absolute is indeed mostly the longer form; but its vowels are often wholly different, as in Piel קטל, absol. קטל. and it is made by lengthening the construct; but the construct is not a shortened form of the absolute. The use of the Infin. constr. is by no means limited to the case where it is followed by a genitive. In the Paradigms the *Inf. constr.* as the predominant form is put before the other under the name of Infinitive καὶ ἐξοχόν.

with the preposition לְ, as לְקָטַל *interficiendo, ad interficiendum*, לִפְּלוֹ *ad cadendum* (for to fall).

The לְ is here so closely connected that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, namely לִפְּלוֹ *lin-pol* (§ 28, 1), so also *liq-tol*, just as in the Fut. יִקְבֹּר *iq-bar*. On the contrary בְּנִפְּלוֹ Job iv. 13, בְּנִפְּלוֹ 2 Sam. iii. 34, where the prepositions בְּ and בְּ are conceived to be less closely connected with the Infinitive.

SECT. 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קָטַל (קָטַל) is the same that lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.* It expresses only the *second* person, but has inflexions for the Feminine and the Plural. For the *third* person it has no form (see § 127, Rem. 2); and even the second must be expressed by the Future (in the jussive form, § 48) when a negative precedes, as אַל תִּקְטַל *ne occidas* (not תִּקְטַל). The proper passive conjugations have no Imperative,† but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קָטַל there is also one with *Pattach*, as תִּקְבֹּר (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5. The *Pattach* is quite regular in קָבַר from קָבַר, see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and

* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 128, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Future. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Fut. (תִּקְטַל from תִּקְטַל); but in reality these three forms are each independent, and not sprung one from another, but standing all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may rather be borrowed from the Future, than the reverse.

† An Imper. is found twice (Ez. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

plural form an *ō* (Qamets-chatuph) instead of the *ē*, as *קָשְׁבוּ* *draw ye* Ez. xxxii. 20; *מָלְכָהּ* *reign thou f.* Judges ix. 10.

3. In the form *קָשְׁבָהּ* the ה־ at times falls away, and then a helping vowel is introduced, as in *שִׁמְעוּ* *hear ye f.* for *שִׁמְעָהּ* Gen. iv. 23; comp. *קָרְאוּ* *call ye f.* for *קָרְאָהּ* Ex. ii. 20. The shortening is probably owing to the guttural.

SECT. 47.

OF THE FUTURE AND ITS INFLEXION.*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *prefixed* (*preformatives*)† to the root in the abstract form, viz. the *Infin. constr.* (קָטַל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Preterite, so that in every case, only one consonant remains (י, ה, ש, נ), mostly with a very short vowel, viz. vocal Sh^{va}. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end.

2. The derivation and signification both of the preformatives and affirmatives, are still in most cases clear.

In the 1st *pers.* אֶקַּטֵּל, plur. נִקְטֵל, שׁ is an abbreviation of אֲנִי, נ of אַנִּי. This person required no addition at the end:

* In this translation the grammatical terms, used by Gesenius himself and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew Lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are, here, designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the *Syntax*, §§ 123—26b). It may be added that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate, while the Future, on the contrary, begins with the pronoun denoting the subject from whom the action of the verb proceeds. See more in the *Syntax*, § 123, &c.

In the 2d *pers. sing.* the ה in תִּקְטְל is from אָתָּה, the ך in תִּקְטְלִי is the sign of the feminine, as in אָתָּי *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the ך (more fully ךָּ, see Rem. 4) in תִּקְטְלֶיךָ is the sign of the plural as in the 3d person and already in the Preterite (§ 44, 1), and is here appropriated to the masculine; * ה in תִּקְטְלֶיךָ is the sign of the plural *feminine* (in Chaldee הַן), or borrowed from הֵנָּה *ea*.

In the 3d person תִּקְטֵל, the י stands most probably as a stronger consonant for ך (from הִיא), properly תִּקְטֵל, because ך at the beginning of a word was mostly avoided in Hebrew (§ 68). The ה in the *feminines* תִּקְטְלִי, תִּקְטְלֶיךָ, which are precisely the same as the second person, is probably allied to the feminine ending הֵּ— [or it may come, as Gesenius thought, from הִיא *she*, by changing ה into ת, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of תִּקְטֵל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the forms תִּקְטְלֶיךָ, תִּקְטְלֶיךָ; analogous to תִּקְטְלֶיךָ is תִּקְטְלֶיךָ in the Imperative.

Rem. 1. The final *o* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Inf.* and *Imper.* Hence, a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. b) Before Maqqeph it becomes Qamets-chatuph; e. g. וַיִּכְתֹּב-שָׁם *and he wrote there*, Josh. viii. 32. c) It becomes vocal Sh^eva before the affirmatives ׀ and ׀. In the few instances in which it remains before such affirmatives, the pointing becomes ׀, because it stands close before the pause, e. g. יִשְׁפֹּטוּ *yāsh-pūtū* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take *ā* (*Pattach*) in the Future, as גָּדַל *to be great*, Fut. יִגְדֹּל; קָטַן *to be small*, Fut. יִקְטֹן. Sometimes both forms exist together; the Fut. with *ō* is then transitive, and that with *ā* intransitive. E. g. יִקְצֹר *he will cut off, will reap*; יִקְצֹר *he will be cut off*, i. e. will be short. So also שָׁבַד, Fut. *ō*, *to subdue*; Fut. *ā*, *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשֶּׁה and יִשֶּׁה *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִתֶּן. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

* This is also the proper gender of the plural-syllable *ān*, *ū*. It is true that in the Pret. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac *mas. qātalūn*, *fem. qātalēn*, so in Arabic, *mas. qātalū*, *fem. qatālna*.

3. For the 3 *plur. fem.* תִּקְטְלֶנָּה is substituted in three instances, to distinguish it from the 2d *pers.*, the form תִּקְטְלֶנָּה (etymologically more correct), as in Chaldee and Arabic. E. g. תִּקְטְלֶנָּה *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances תִּקְטְלֶנָּה seems to have been used improperly for the 3d *pers. singular*, Ex. i. 10; Judg. v. 26 (and according to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French patois, *j'avons* for *j'ai*).—In the Pentateuch נָ (na) occurs in place of נָה, especially after *Vav conversive* (§ 48b, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic.—A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form תִּקְטְלֶנָּה with הֶ inserted, after the manner of verbs כָּ and בָּ (§ 66, 4, § 71, 5).

N. B. 4. The plural forms ending in ה appear also not unfrequently with the fuller ending הֶן, most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as תִּרְגְּזֶהֶן *they tremble*, Ex. xv. 14, תִּשְׁמָעֶהֶן *ye shall hear*, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, יִרְדְּבוֹן קִשְׁתֶּךָ; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, בֹּל יִבֹּשֻׁהוּ וְיִבֹּשֻׁהוּ יִרְוּהוּ יִרְוּהוּ *they see not; may they see and be ashamed*.* This original ending הֶן is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the *Fut.* with הֶן, Jer. x. 5 is the only example.

5. In like manner תִּקְטְלֶהָ has a longer form with final ה, namely תִּקְטְלֶהָה, which is also common in Aram. and Arabic. The הֶ here is scarcely original; probably it arose from imitation of the plural ending הֶן. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as תִּקְטְלֶהָה, תִּקְטְלֶהָה. Comp. § 29, 4.

SECT. 48.

LENGTHENING AND SHORTENING OF THE FUTURE AND IMPERATIVE.

(Jussive and Cohortative Forms.)

1. For the paucity of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common

* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

form of the Future and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Future.

In Arabic the distinction is always clear. Besides the common Indicative Future *yāqtulu*, it has, a) a Subjunctive, *yāqtula*; b) a Jussive, *yāqtul*; and c) a so-called *Future energetic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is הַיִּ (He *paragogic*) attached to the first person; e. g. אֶקְטֹל for אֶקְטֹלָה. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives הִי and הֵי, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁמְרָה; in *Piel*, נִתְקַדַּח Ps. ii. 3; but in *Hiphil*, אֶזְבֹּרָה.

In a *very* few instances הַיִּ takes the place of הֵי (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הַיִּ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 88, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 126).

4. The *Jussive* occurs only in the second and third persons. It has several modifications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined, as a distinct form, to *Hiphil*, as יִקְטֹל for יִקְטִיל. It is found in *Kal* and *Hiphil* of verbs לָחַץ, as יִמָּחַץ and יִמָּחַץ for יִמָּחַץ and יִמָּחַץ; and in all the conjugations of verbs לָחַץ, where it consists in the removal (*apocopé*) of the ending הַיִּ; e. g. יִגָּלַח for יִגָּלַחַיִּי. (The name *Future apocopated*, derived from the mode of forming it in verbs לָחַץ, is applied generally to this form of the Future.) But in all cases the plural forms of the *Jussive* coin-

cide with the common, only that the ending ון cannot occur. Also the second pers. sing. f. sounds like תִּקְטִילִי, &c.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish* (§ 126).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by הַ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שָׁמַר, שָׁמְרָה, שָׁכַב, שָׁכְבָה; the shortened *Imp.* in verbs לָה, as גָּל for גָּלָה; both together in Hiphil, as הִקְטִיל and הִקְטִילָה for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* תֵּן *give*, תֵּנָה *give!*

SECT. 48b.

PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 124, 125), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the Future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), &c. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* 18 v. *And it will happen* (Pret. וְהָיָה) *on that day* 19 v. *and they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which however in this case, partly, receives itself a somewhat different form, and partly

affects the form of the Preterite and Future to which it is prefixed.*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל and *he killed*, but to the first person sing. with *Qamets* (according to § 22, 1), as וָאֶקְטַל and *I killed* [see another exception with *Daghesh f.* omitted, as וַיִּדְבֵּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטֹל (§ 52, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיָּמָוֶה, shortened וַיָּמָה, with *Vav conversive* וַיָּמָה (and *he died*), § 71, Rem. 4.† Yet it is often, particularly in the later books, prefixed to the first person sing. with the lengthened form in הֶ־, e. g. וָאֶמְרָטָה and *I plucked*, Ezra ix. 3. See more in § 126, *b*.

In the former editions [all but the 13th] of this Grammar, another view of this *Vav* was preferred, viz. that it is a shortening of the verb וָהָה (*it was*) and is prefixed to the future in order to express the tense of narration. Thus: וַיִּקְטֹל from וָהָה וַיִּקְטֹל *it was* (that) *he killed*. But it is evident, on the contrary, that the *copula* (conjunction) lies in the *Vav*, for 1) this Future with *Vav* always conjoined to what precedes stands *before* the noun, as וַיִּאָּמֶר אֱלֹהִים, and where the noun must stand first, the *Vav* is separated from the verb, e. g. Is. vi. 4: וַהֲבִיִּירָה וַיִּמְלֵא עָשָׁן . . . וַיִּקְצֹצוּ and *they* (the thresholds) *shook* . . . and *the house was filled with smoke*, iii. 16; 2) it never stands after the relative and the conjunctions, which exclude *and* (וְ, אֲשֶׁר, כִּי); 3) in parallel passages we frequently find it exchanged for a simple ו; see Is. lix. 16; com. ch. lxiii. 3, 5, 6, and also in the same sentence, as in Is. xliii. 28. Though 4) it often stands at the beginning of entire sections and books, yet this only proves that they are sequels of a former narrative (as in Ex. i. 1 and Ezra i. 1), or at least conceived to be such (as in Ruth i. 1 and Esther i. 1). The simple ו begins the 1st book of Kings. Another opinion derives ו from וָהָה, but without any probability.

It is better, therefore, to consider ו as merely a strengthened form of

* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.*, and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the name *Vav consecutive*, since it essentially denotes sequence or progress.

† Also the forms וַיִּהְיֶה and וַיְהִי occur very seldom after *Vav conv.*, וַיְהִיבֹנֶה Judges viii. 1; Ez. xlv. 8.

Vav copulative (comp. בָּמָחָ, בְּמָחָ, לְמָחָ, where the prepositions בְּ, לְ, בְּ are strengthened in a similar way), in the sense of *and then, and so*.

The shifting back of the tone is found also in similar connexions, like לְמָחָ, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, just as its lengthening is to the form of the Cohortative.

3. As the opposite of the above, we have *Vav conversive of the Preterite*, which joins Preterites to a foregoing future. In form it is the usual *Vav copulative* (וְ), e. g. וְהָיָה (after a Fut.) *and it will be*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,* e. g. הָלַכְתִּי *I went*, וְהָלַכְתִּי (with a Fut. preceding) *and I will go*, Judges i. 3; הִבְדִּילָהּ Pret., וְהִבְדִּילָהּ *and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 124.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange.

It does not take place a) in the 1 pers. pl. וְרָשָׁבְנוּ Gen. xxxiv. 16; b) in verbs לָא and לָהּ.

SECT. 49.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פָּעוּל).† The latter is probably a remnant of a lost passive form of קָטַל.

In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. The participle active of Kal is connected, in its formation, with the third person of the Preterite, from which it is distinguished only by the longer vowel of the noun-forms, thus: קָטַל, Part. קָטֵל, רָשָׁן *sleeping*, from רָשָׁן; יָרָר *fearing*, from יָרָר. But the Participle that most commonly occurs in verbs *middle A*, deviates from this form and takes that of קָטַל, the *ô* in which has sprung from *â*, *qôtel* from *qâtel* (§ 9, No. 10, 2). The form

* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connexion with what is *past*, may be left undecided.

† The Jewish grammarians call the participle also בִּינְיָנִי (middle word); yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Preterite and the Future.

קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal (§ 83, 1); that of *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 90, 91).

Rem. 1. An unfrequent form is הוֹמִיץ supporting Ps. xvi. 5 (for הוֹמִיץ from הִמָּץ), comp. סָבִיר 2 Kings viii. 21, and the *prop. n.* אוֹבִיר 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14; xxxviii. 5, but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹיֵל is unchangeable, though it is generally written *defectively*. The form הוֹלֵם, Is. xli. 7, for הוֹלֵם is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *aged*, *flown*. Thus אָחִיז means *holding* (not *held*), Cant. iii. 8, בָּכִיחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

B. DERIVED CONJUGATIONS.

SECT. 50.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הִן (in the corresponding seventh conjugation in Arabic أَهَنْ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִנְקֵט, contracted from הִנְקֵטֵל. With the *Inf.* are connected, in form, the *Imp.* הִנְקֵט and the *Fut.* יִנְקֵט, contracted from יִהְנֵטֵל. In the *Pret.* the (less essential) He has been suffered to fall away, and only Nun remains as the characteristic, hence נִקֵּט. The same applies to the Participle, which is distinguished from the Preterite only by the long (ָ), as נִקְטֵל, *fem.* נִקְטְלָה or נִקְטְלָת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Pret. and Part. by the *Nun* prefixed; in the Imp., Inf., and Fut. by the *Daghesch* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesch forte* must be omitted (§ 62, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *Significations of Niphal.* It has similarity to the Greek *middle voice*, and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר to look to one's self, to beware, φυλάσσεσθαι נִסְתַּר to hide one's self; often in verbs which express passion or feeling, as

נָחַם to trouble one's self, to grieve, **נָאֵחַ** to bemoan one's self, to bewail; comp. ὀδύρεσθαι, *lamentari*, *contristari*. b) Next it frequently expresses reciprocal action, as **נִשְׁפַּט** to contend with another at law; **נִצַּח** to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλευέσθαι, μάχεσθαι (**נָלַחַם**), *altercari*, *luctari*, *praeliari*. c) It has also, like Hithpaël (§ 53. 3, c) and the Greek *Middle*, the signification of the Active with the addition of *self*, for *one's self*, e. g. **נִשְׁאַל** to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα to put on (one's self) a tunic. Here, instead of the accusative, the remote object (usually expressed by the dative) lies in the idea of the conjugation. d) It is often also *passive* of Kal, e. g. **נָלַד** to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. **נִכְבַּד** to be in honour, Niph. to be honoured, **נִכָּהַר** in Piël to conceal, Hiph. to make disappear, to destroy, Niph. passive of both: and in this case its meaning may again coincide with Kal (**נִחָלַד** Kal. and Niph. to be sick) and even take an accusative (§ 135, 2, Rem. 1).

Examples of *denominatives* are; **נִלְבַּב** cordatum fieri, from לֵב heart; **נִזְכַּר** to be born a male, from זָכָר a male.

The older Hebrew Grammarians have represented Niphal as the proper *Passive* of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 49, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own *Passive*; nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form **נִלְבַּל**, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The הֵן prefixed has the force of a reflexive pronoun, like הָהָ in Hithpaël.*

Rem. 1. The *Inf. absol.* **נִקְבַּל** connects itself, in form, with the Preterite, to which it bears the same relation as קָבַל to קָבַל. It is the only Infinitive of this kind. Examples of this form, **נִשְׁאַל** rogando 1 Sam. xx. 6, **נִבְשַׁק** desiderando Gen. xxxi. 30; of the other, **נִחָלַד** Jer. xxxii. 4; once **נִשְׁמַע** exaudiendo Ez. xiv. 3. The *i* in the final syllable (which is essentially long), this Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *a*.

* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; in the ancient Slavic and Bohemian *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See Pott's Etymologische Forschungen, Th. 1, S. 133 ff. Th. 2. S. 92. Bopp's Vergleichende Grammatik, S. 686 ff.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable; e. g. וְיִנְמֵל and *he was weaned*, Gen. xxi. 8, as also in other cases (see p. 80). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. הִזְכֵּרְנָה *they shall be remembered*, Is. lxxv. 17.

3. When the Fut., or the Inf., or the Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. וַיִּפֹּטְלָהּ he *stumbled at it*, Ez. xxxiii. 12; וַיִּשְׁמָעְהוּ and *he heard him*, Gen. xxv. 21, comp. וַיִּשְׁמָע אֱלֹהִים and *God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the constant one; as וַיִּשְׁמָעְהוּ *take heed*, Ex. xxiii. 21; וַיִּלָּחֶם and *he fought*, Num. xxi. 1.

4. A frequent form of the 1 Pers. is, אֶמְצֵא, as אֶמְצֵא I *will be found*, Ez. xiv. 3, אֶשָּׁבַע I *swear*, Gen. xxi. 24. Comp. § 68, Rem. 5.

SECT. 51.

PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj. II. qattala*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the Active, the Fut. קָטַל and the Part. מְקַטֵּל (whose preformatives retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the Preterite. In other respects the Active and Passive follow the same analogy. In the inflexion of the Preterite of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קָטַלְתָּ, קָטַלְתְּ, קָטַלְתִּי), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ׀ which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from מִי *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghes* in the middle stem-letter. It is omitted only in the following cases:—a) Always when this letter is a guttural (§ 63, 3). b) Sometimes, though rarely, when this letter has *Sh'va* (§ 20, 3, b); as וַיִּשְׁרָהוּ Job xxxvii. 3, for וַיִּשְׁרָהוּ *he directs it*; וַיִּשְׁלַחְהוּ Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dages-sanda*; e. g. וַיִּלָּקְחָהּ for וַיִּלָּקְחָהּ *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Fut. and Part. the *Sh'va* under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are

also formed by doubling the middle stem-letter, § 83, 6-9);* e. g. *צָחַק* to laugh, Piël to sport, to jest (to laugh repeatedly); *שָׁאַל* to ask, Piël to beg; hence it denotes that the action is performed upon many, as *קָבַר* to bury (one), Gen. xxiii. 4, Piël to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as *פָּתַח* to open, Piël to loose; *סָפַר* to count, Piël to relate. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. *לָמַד* to learn, Piël to teach. It often takes the modifications expressed by *to permit*, *to declare* or *to regard*, *to help*, as *הָיָה* to let live; *זָדַק* to declare innocent; *יָלַד* to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from *קֵן* nest, *קָנָה* to make a nest; from *עָפָר* dust, *עָפַר* to throw dust, to dust. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as in English *to behead*, *to skin*, *to bone*), e. g. *שָׁרַשׁ* (from *שָׁרֵשׁ* a root) to root out, extirpate; *זָנַב* (from *זָנַב* tail) properly to injure the tail, hence to rout the rearguard of an army; *רָשָׁן* to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. *סָגַל* to stone, and also to remove the stones, sc. from a field.†

The significations of the Passive will present themselves spontaneously, e. g. *גָּנַב* to steal, Piël to steal, Pual to be stolen.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. *רָפָא* in Piël to stitch up, in Kal to heal; *בָּרָא*

* Analogous examples, in which the doubling of a letter has an intensive force, are found in the German words *reichen*, *recken*; *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken*; comp. *Strich*, *Strecke*; *Wacker*, from *wachen*: others in which it has the causative signification, are *stechen*, *stecken*; *wachen*, *wecken*; in Greek, *τέλλω* to bring to an end, from the stem *τέλω* to end, *γεννάω* to beget, and to bear, from *γένω* to come into being. The above examples from the German show also that *ch* when doubled takes the form of *kk*, *ck*, in accordance with the laws relating to the Daghesch in Hebrew (§ 13, 3). Analogous to the conjugation Poël (§ 54, 1) is *cædo*, to fell, from *cado*, to fall.

† In Arabic, Denominatives of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal *שָׁבַר* (from *שָׁבַר*) to buy and sell grain.

Piël to *cut*, to *hew out*, Kal to *form*, to *make*; גָּלָה Piël to *uncover*, Kal to *reveal*.

In intransitive verbs also, Piël occurs as an intensive form, but only in poetry, as פָּרַחַת *frangi* Jer. li. 56; פָּתַח to *be open* Is. xlviii. 8; lx. 11; רָוַח to *be drunken*, Is. xxxiv. 5, 7.

N. B. Rem. 1. The Pret. Piël has frequently (-) in the final syllable instead of (..), e. g. אָבַר to *destroy*, שָׁבַר to *break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare גָּדַל Is. xlix. 21 with גָּדַל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר to *speak*, כָּפַר to *atone*, כָּבַשׁ to *wash*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נָשָׁה to *cause to forget*, occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פָּרַשׁוּ, which is analogous, in form, with Piël (§ 55).

2. The Fut., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. רִבְקָתָיו he *seeks for himself* Is. xl. 20; קִדְּשֵׁנִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1 pers. sing. Fut. besides אֶקְדָּשׁ there occurs also (very seldom) the form אֶזְקֶה Lev. xxvi. 33 (on account of the long vowel following), and אֶסְעֶר Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Vav conv.* we have also יִאֲחַזְּטֵנִי for יִאֲחַזְּטֵנִי Judges vi. 9. Instead of הִתְמַשְׁכֵּה are found such forms as הִתְמַשְׁלֵנִי, e. g. Is. xiii. 18; Ezek. xxxiv. 14.

3. The Inf. absol. has the marked form קָטַל, as חָסַד *castigando* Ps. cxviii. 18; and in Pual, גָּזַב Gen. xl. 15. But more frequently the form קָטַל is used, e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chatuph, e. g. מְדֹאֶדֶד *died red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as מְדֹאֶדֶד Judges xviii. 29.

5. The Part. Pual sometimes occurs without the prefix מְ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable, e. g. לָקַח *taken* 2 Kings ii. 10; comp. מְיֹאֶדֶד for מְיֹאֶדֶד Judges xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8.

SECT. 52.

HIPHIL AND HOPHAL.

1. The characteristic of the Active is הִ with (-) or (-) prefixed to the stem, and י־ inserted in the final syllable. From the Inf. הִקְטִיל are formed the Fut. and the Part. הִקְטִיל, מְקַטֵּל, for הִקְטִיל, מְהַקְטִיל. In the Passive (as in Pual), the Inf. is of the same form with the 3 pers. sing. Preterite; and in its other forms it follows the general analogy. The inflexion has nothing pecu-

liar, except that in the 1 and 2 pers. Pret. the י- falls away and Pattach takes its place, as הִקְטִילָה , הִקְטִיל ; which is explained by the analogy of the Aramæan (אִקְטִיל), and of the Arabic (أَكْتَل), where the י- is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The marks of this conjugation are, therefore, in the Pret., Imp., and Inf., the prefix ה ; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbuts* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 51, 2, b), e. g. יָצָא to go forth, Hiph. to bring out of, to lead forth; קָדַשׁ to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 136, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in כָּבֵד to be heavy, Piël to honour, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָטָה to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by intransitive verbs. Especially was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;* e. g. שָׁבֵן Hiph. to become fat (properly to produce fat); חָזַק and אָמַץ Hiph. to become strong (properly to develop strength); עָנָה Hiph. to become feeble. The same analogy applies to עָשָׂר Hiph. to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as הָאָדָם to become red, הָלָבֵן to become white, &c. Moreover, what is merely *state or condition*, becomes in the Hebrew mode of conception, an *act*, e. g. הִתְחַרֵּשׁ not to be silent, but properly to keep silence (*silentium facere*, Plin.); הִתְרַחֵץ to lead a quiet life, הִתְרַחֵץ to prolong (one's stay). In such cases there is often an ellipsis, as הִתְרַחֵץ to deal well, הִתְרַחֵץ to do wickedly, properly to make good, or bad (sc. דָּרְכָיו , דָּרְכָיו , which are also often expressed).

* The verb עָשָׂה to make, is employed in the expression of the same ideas, e. g. to make fat (*fatness*), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. הָשִׁיר to *put forth roots*, הָקָרִין to *put forth horns*. It also expresses the actual use of a member, as הִאָזִין to *listen* (properly *to make ears*); הִלָּשִׁין to *chatter*, to *slander* (after the same analogy, properly *to make tongue*, *to use the tongue freely*).

The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal, e. g. רָבַל *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the ׀ of the final syllable (in 3 p. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of ׀ (in Chaldee the usual form), although usage generally makes a distinction between forms with *z* and *z̄*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh^eva, and with gutturals it is changed into *Pattach*.

2. The Inf. absol. has generally *Tsere*, with and without *Yodh*; as הִקְדָּשׁ Judg. xvii. 3; הִקְדֵּב Ex. viii. 11; הִשְׁמִיר Amos ix. 8. Strictly Chaldee, with א instead of the ה, is אִשְׁפִּיר *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form הִקְטִיר (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms הִקְטַל and הִקְטִילָה, as הִשְׁמַן, *to make fat*, הִקְשִׁיבָה, *attend!* The first takes *Seghol* before *Maqqeph*, as הִסְפִּירָנָה Job xxii. 21.

N. B. 4. In the Fut. of Hiph. the form with *Tsere* for the jussive is the usual one, as הַלֵּל אֶל-הַגִּבּוֹר *make not great* Obad. 12; הִרְבֵּחַ *let him cut off* Ps. xii. 4, especially with ו *convers.*, as וַיִּבְרַח *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as וַיִּהְיוּ-בָּהּ *and he held him* Judg. xix. 4. In the plural (after the manner of the Aramæan) it sometimes becomes Sh^eva, as וַיִּדְרֹכֵהוּ Jer. ix. 2, וַיִּדְבֹּקֵהוּ 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chirrq*, e. g. רָשָׁלָם, is not an essential variation.

5. The form of the Part. with (..) in the *Sing.* is doubtful (Is. liii. 3); but perhaps the plurals מְחַלְמִים *dreamers* Jer. xxix. 8, מְצַוִּים *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is מְקַטְלָה, e. g. מְשַׁנֶּה Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Pret. are sometimes found the forms הִכְלַמְנוּ *we have reproached* 1 Sam. xxv. 7, and אֶנְאָלַחְתִּי *I have soiled* (with א as in Aramæan) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as הִקְטִיר, מְקַטֵּר, but not to prepositions in the Inf., לְהִקְטִיר, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יוֹשִׁיעַ *he will save* Ps. cxvi. 6, for יוֹשִׁיעַ; יוֹדֶה *he will praise* for יוֹדֶה (in verbs א׳ only); on the contrary לָאֲדִיר *for faint*, 1 Sam. ii. 33; comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ו, ׀, ׀,

and ׀. They take it, however, in the Pret. when *Vav conversive* is prefixed, as ׀׀׀׀׀׀׀ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Pret., Fut., and Part. ׀ (׀) is found in the first syllable as well as ׀ (׀), ׀׀׀׀׀, but not so often in the regular verb, e. g. ׀׀׀׀ Ez. xxxii. 32, and ׀׀׀׀׀ xxxii. 19; ׀׀׀׀, Part. ׀׀׀׀ 2 Sam. xx. 21, and ׀׀׀׀ Is. xiv. 19; but verbs ׀׀ have ׀ constantly, as ׀׀׀ (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (׀) in the final syllable; e. g. ׀׀׀׀׀ *fasciando* Ez. xvi. 4; ׀׀׀׀ *nuntiando* Jos. ix. 24. Of the Inf. constr. as given in the Paradigm, there happens to be no example in the regular verb.

SECT. 53.

HITHPAEL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form ק׀טל the syllable ה׀ה (Chald. א׀ה, Syr. א׀ה*), which, like ה׀ן in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle א׀ה *self* (§ 115, 2, Note).

2. The ה of the syllable ה׀ה suffers the following changes:

- a) When the first radical of the verb is a sibilant (ס, ץ, ש), it changes places with ה (§ 19, 5), as ה׀שׁת׀מ׀ר *to take heed*, for ה׀השׁת׀מ׀ר, ה׀השׁת׀ב׀ל *to be burdened*, for ה׀השׁת׀ב׀ל. With צ, moreover, the transposed ה is changed into the more nearly related ט, as ה׀צׁט׀ד׀ק *to justify one's self* for ה׀הצׁט׀ד׀ק. (Single exception in Jer. xlix. 3.)
- b) Before ר, ט, and ת, it is assimilated (§ 19, 2) e. g. ה׀רׁב׀ר *to converse*, ה׀טׁה׀ר *to cleanse one's self*, ה׀תׁמ׀ם *to conduct one's self uprightly*; sometimes also before נ and כ, as ה׀נׁב׀א *to prophesy*, elsewhere ה׀נׁב׀א; ה׀כׁו׀ן for ה׀תׁכׁו׀ן *to make one's self ready*. Once before ר, Is. xxxiii. 10.

3. *The significations of Hithpaël.* a) Most frequently it is reflexive, but chiefly of Piël, as ה׀קׁדׁשׁ *to sanctify one's self*, ה׀תׁנׁקם *to avenge one's self*, ה׀תׁאזׁר *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect*, *to be such*; properly *to make one's self so and so*, *to act so and so*. E. g. ה׀תׁגׁדׁל *to make one's self great*, *to act proudly*, ה׀תׁהׁבם *to show one's*

* See also in Hebrew א׀ה׀ב׀ר 2 Chron. xx. 35.

self cunning, crafty, also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׂר *to make*, i. e. *to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 135, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרָאָה *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְעַשֵּׂט *exuit sibi (vestem)*, הִתְעַמָּה *solvit sibi (vincula)*. So without the accusative, הִתְהַלֵּךְ *to walk about for one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. הִתְעַסֵּר *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples, הִתְעַסְרוּ (so always for הִתְעַסְּרוּ) *they were mustered*, Numb. i. 47; ii. 33, הִתְעַמָּה *to be rendered unclean*; הִתְעַבְּסָה *to be washed*; הִתְעַשְׂנָה *it is smeared with ful.*

Denominatives with the reflexive signification are: הִתְנַחֵּה *to embrace Judaism (make one's self a Jew)*, from נָחַד, נְחִידָה *Jews*; הִתְעַנֵּךְ *to supply one's self with food for a journey*, from עָנַךְ.

N. B. Rem. The Preterite, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזַּק *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Inf., Fut., and Imp., as הִתְחַבֵּס *he deems himself wise*, Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take *Quamets*, as הִתְאַבֵּל Ez. vii. 27. With the form in Piël הִתְעַלֶּה (§ 51, Rem. 2) comp. Hithp. הִתְעַלֶּבְתָּ Zeck. vi. 7.

SECT. 54.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are:—

1. *Poël*; as קוּטַל, *pass.* קוּטַל, *reflex.* הִתְקוּטַל (corresponding to Conj. III. and VI. in the Arabic *qātala, qūtīla, taqātala*), *Fut.* יִקוּטַל, *Part.* מְקוּטַל, *Fut. pass.* יִקוּטַל, &c. In the regular verb it but seldom occurs. Unquestionable examples are: *Part.* מְשַׁפֵּטִי *my judge*, Job ix. 15; יוֹדֵעֵתִי *I have appointed* 1 Sam. xxi. 3 (unless we should read הוֹדֵעֵתִי); שׁוֹרֵשׁ *to take root*, *Denom.* from שָׁרַשׁ *root*. In verbs שָׁרַשׁ (§ 66) it is far more frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן, חוֹנֵב.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוֹצֵץ and רָצַץ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*, סוֹבֵב *to go about, to surround*; הִלַּל *to exult*, הוֹלֵל *to make foolish* (from הלל *to be brilliant*, but also *to be vain-glorious, foolish*); חָנַן *to make pleasant*, חוֹנֵן *to commiserate*; שָׁרַשׁ *to root out*, שׁוֹרֵשׁ *to take root*.

With קוּטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קִרְטַל (§ 30, 3).

2. *Pilel, Pulal, Hithpaël*; as קִטַּל and קִטְּלַל, *pass.* קִטְּלַל, *reflex.* הִתְקִטְּלַל, like the Arabic Conj. IX. *igtalla*, and XI. *igtalla*, used especially of permanent states or conditions, e. g. of colours, as שָׁנַן *to be at rest*, רָנַן *to be green*, *Pass.* אֶמְלַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs שָׁרַשׁ, where it takes the place of Piël and Hithpaël (§ 71, 7).

3. *Peatal*; as קִטְּלַטַּל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סִחֲרִיחַר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָחַר *to go about*; *Pass.* הִמְרִמְרַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 83, 23). Nearly related to this is

4. *Pilpel*, formed from verbs שָׁרַשׁ and שָׁרַשׁ by doubling both of the essential stem-letters; as סִבְסַב from סָב = סָבַב; פִּלְפַּל from פָּל = פָּלַח. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִצְצָה *to chirp*, צִלְצַל *to tinkle*, גִּגְגַּר *to gurgle*, גִּפְּפָה *to flutter* (from גָּיַח *to fly*).

With Hiphil are connected:

5. *Tiphel*; as הִתְפַּל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (*denom.* from רָגַל *a foot*); הִתְחַרָּה, *Fut.* יִתְחַרָּה *to emulate* Jer. xii. 5; xxii. 15 (from חָרָה *to be ardent, eager*). The Aramæan has a similar form הִתְרַגַּל *to interpret*.

* Compare *tinnio, tintinnus*. and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs שָׁרַשׁ produces also the same effect; as in לִקַּק *to lick*, הִתְהַק *to beat*, נִפְּפָה *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, eru*, in *flimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

6. *Shaphel*; as שָׁקַט, frequent in Syriac, as שָׁלַחַב *to flame*, from לָחַב. In Heb. it is found only in the noun שָׁלַחַב *flame*, § 83, No. 35.

Forms of which single examples occur:—7. קָטַט, *pass.* קָטַט; as מִן־הַסָּפֶס *scaled off, having the form of scales*, Ex. xvi. 14, from חָסַה, חָשָׂה *to peel, to shell*.—8. קָטַט, as וְיָרִיחַ *a violent rain*, from יָרַח.—9. נִתְקַטַּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִתְקַטַּר for נִתְקַטַּר *they suffer themselves to be warned*, Ez. xxiii. 48, נִתְקַטַּר for נִתְקַטַּר *to be expiated*, Deut. xxi. 8.

We may mention also,—10. the form הִצְוֹצַר *to sound the trumpet*, commonly derived from the stem הִצַּר. But it is probably a *denom.* from הִצְוֹצָה *a trumpet*, an *onomatopoetic* form like the old Latin *taratantara* = *tuba*. Ennius apud Servium ad Æn. 9, 526.

SECT. 55.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

Pret. פָּרַשׁ *he spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Fut.* יִכְרֹסְכֶנָּה *he will devour it*, Ps. lxxx. 14. *Pass.* רָשַׁעַשׁ *to become green again*, Job xxxiii. 25. *Part.* מְקֻרָּב *girded*, 1 Chr. xv. 27. After Hiphil הִשְׁמָאֵל contracted הִשְׁמָאֵל *to turn to the left* (denominative from שָׁמַל), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

SECT. 56.

The accusative of the Pronoun which follows a verb active may be expressed 1) by a distinct word, אֹת (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹתוֹ (*he has killed him*); or 2) by a mere *suffix*, as קָטַלְהוּ or קָטַלוּ (*he has killed him*). The second method is the usual one, and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 57, and the latter in §§ 58–60.

* We treat this subject here in connexion with the regular verb. in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed see § 119, 3.

SECT. 57.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*; and they are the following:—

<i>Singular.</i>		<i>Plural.</i>	
1. <i>comm.</i> בִּי ; יָנִי ; אֲנִי	<i>me.</i>	1. <i>comm.</i> נוֹי ; יָנוּי ; אֲנוּי	<i>us.</i>
2. { <i>m.</i> הֵי, הֵי- (‘ <i>khā</i>), in pause הֵי- <i>f.</i> הֵי ; הֵי- ; הֵי- ; הֵי- }	<i>thee.</i>	2. { <i>m.</i> כֹּם, כֹּם- <i>f.</i> כֹּן, כֹּן- }	<i>you.</i>
3. { <i>m.</i> הוּה, וְ, הוּה- (הֵי), וְ ; הוּה- <i>f.</i> הֵה ; הֵה- ; הֵה- }	<i>him.</i> <i>her.</i>	3. { <i>m.</i> הֵם, * ׁם ; ׁם- (contr. from ׁם-), ׁם- ; ׁם- (contr. from ׁם-), ׁם-, poet. מוּ, מוּ- <i>f.</i> הֵן, * ׁן ; ׁן- ; ׁן- ; ׁן- }	<i>them.</i>

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the second person (הֵי, כֹּם, כֹּן) the basis appears to be a lost form of the pronoun אַתָּה with ת instead of ה (הַתָּה, אַתָּה ; אַתָּם), which was employed here in order to distinguish the suffixes from the affirmatives of the Preterite (§ 44, 1).

In the third person *masc.* out of הוּה- by rejecting the feeble *h* there arose *ā-u*, and thence *ô* (§ 7, 1), usually written וְ, much more seldom הֵי. In the *fem.* the suffixes from הֵה ought, according to analogy, to sound הֵה, הֵה-, הֵה-, but instead of הֵה- we have, for the sake of euphony, simply הֵה- where the ה is regularly a consonant and therefore marked with *Mappiq*. Once (Ez. xli. 15) אַתָּה stands for הֵה, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by

* ׁם occurs very seldom as *verbal* suffix (Deut. xxxii. 26), הֵן not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the affirmatives of the Æthiopic Preterite, as *qatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, I. 43). Comp. what was said in § 44, 1, on קָטַלְתָּהּ. The forms with *t* and *k* are not unfrequently interchanged in languages generally [see § 33, 3, Note].

the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished :

- a) One beginning with the consonant itself, as *נִי, הוּ, הָם, ׀, &c.* This is appended to verbal forms which end with a vowel, as *קָטְלוּהוּ, קָטְלוּנִי*.
- b) A second and a third with the so-called *union-vowels** (*נִי, נִי*); for the verbal forms which end with a consonant: with the union-vowel *a* for the forms of the Preterite, as *קָטְלוּ, קָטְלָה, קָטְלָה*; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as *קָטְלֶה, קָטְלֶה*. Of the suffix *י* the same holds good as of *הוּ* from which it comes. With *הוּ, כָּ, כֵּן* the uniting sound is only a half-vowel (*vocal Sh'va*), as *הוּ, כָּ, כֵּן*, e. g. *קָטְלֶהָ (q'etal'kha)*; or when the final consonant of the verb is a guttural, *הוּ, e. g. שְׁלַחְהוּ*. In *Pause* this *Sh'va* becomes a *Seghol* with the tone, *הוּ*.

Rem. 1. As *rare forms* may be mentioned: *Sing.* 2 pers. *m.* *כָּה* 1 Kings xviii. 44, in *pause* *כָּה* Is. iv. 5, and *כָּה* Prov. ii. 11; *fem.* *כִּי, כִּי* Ps. cxxxvii. 6, and in the later Psalms frequently. (*כָּה* contrary to the rule appended to the Pret. in Judges iv. 20.)—In the 3 pers. *masc.* *הוּ* Ex. xxxii. 25; Num. xxiii. 8: *fem.* *הוּ* without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms *בִּי, בִּי, בִּי* are strictly poetic (except Ex. xxiii. 31); instead of *בִּי* we find *בִּי* once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 89) we discover: *a*) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); *b*) the verbal suffix, where it differs from that of the noun, is longer, as *נִי, נִי, נִי (me); נִי (my)*. The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun: on which account also the former may even be expressed by a separate pronoun (§ 119, 3).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable *נִי, נִי* (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g. *יְבָרֶכְהוּ, יְבָרֶכְהוּ* he will bless him (Ps. lxxii. 15), *יְבָרֶכְהוּ, יְבָרֶכְהוּ* he will honour

* We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view and is somewhat vague. These union sounds seem for the most part to be residues of ancient terminations of the verb. Take, for example, the Hebrew form *q'etal-ani* when compared with the Arabic *qatala-ni*.

me (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

- 1 *pers.* נָנִי, נָנִי, for נָנִי, נָנִי;
 2 *pers.* נָנִי, once נָנִי (Jer. xxii. 24);
 3 *pers.* נָנִי for נָנִי, also נָנִי (Num. xxiii. 13); *fem.* נָנִי, for נָנִי;
 1 *pers. plur.* נָנִי for נָנִי.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem. sing.* and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in pause.

This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. In Chaldee besides the *Nun* there is also inserted a *Yodh* with consonant power, in Samaritan a נ is appended also to the Preterite, and in similar cases a נ inserted.

SECT. 58.

THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Preterite have in part a different form, when connected with the suffixes. Namely:

- a) In the 3 *sing. fem.* נָנִי, נָנִי, the original feminine ending, for נָנִי;
 b) 2 *sing. masc.* besides נָנִי also נָנִי to which the union-vowel is attached, but the only clear instance of it is with נָנִי;
 c) 2 *sing. fem.* נָנִי, likewise an older form for נָנִי (comp. נָנִי, נָנִי § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the first person sing. only by the context.
 d) 2 *plur. masc.* נָנִי for נָנִי, which is explained by the Arabic *antum, qataltum*, Chald. נָנִי, נָנִי for נָנִי, נָנִי (§ 32, Rem. 5). Of the *fem. נָנִי* with suffixes there is no instance, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with the suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 m. הקטיל	3 c. הקטילו
3 f. הקטילת	
2 m. הקטלת, הקטלת	2 m. הקטלתו
2 f. הקטלת, הקטלת	
1 c. הקטלתי	1 c. הקטלנו

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which we have in it the following forms:

<i>Sing.</i>	<i>Plur.</i>
3 m. קטל (קטל, Rem. 1)	3 c. קטלו
3 f. קטלת	
2 m. קטלת (קטלת, Rem. 4)	2 m. קטלתו
2 f. קטלת (קטלת, Rem. 4)	
1 c. קטלתי	1 c. קטלנו

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there too, how the *Tsere* in *Piel* changes sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2d p. plural, כֶּן and כֵּן, are (together with חֶם and הֶן) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 m. *sing.* of Pret. *Kal* a greater shortening than the others (called *light suffixes*), e. g. קָטַלְתָּ, קָטַלְתֶּם. The difference has still greater effect in the case of *nouns* (§ 89).

2. In the 3 *sing. masc.* קָטַלְתָּ is also contracted into קָטַלְתָּ according to § 23, 5, and so likewise in the 2 *sing. masc.* קָטַלְתָּ into קָטַלְתָּ.

3. The 3 *sing. fem.* קָטַלְתָּ (= קָטַלְתָּ) has the twofold peculiarity, that it a) constantly draws the tone to itself, except with כֶּן and כֵּן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (יָנִי, יָהּ, יָהּ, יָהּ, יָהּ, יָהּ, יָהּ) without a union-vowel, contrary to the general rule (§ 57, 3, a); b) with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (יָהּ, יָהּ, יָהּ), e. g. יָהּ יָהּ יָהּ she loves thee Ruth iv. 15, יָהּ יָהּ יָהּ it burneth them Is. xlvii. 14, יָהּ יָהּ יָהּ she has stolen them Gen. xxxi. 32. For יָהּ יָהּ יָהּ, &c. we find in *pause* יָהּ יָהּ יָהּ Ps. lxix. 10, יָהּ יָהּ Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, יָהּ יָהּ יָהּ (she has borne thee) in the same verse (Cant. viii. 5). The forms יָהּ יָהּ יָהּ, יָהּ יָהּ יָהּ are *contr.* from יָהּ יָהּ יָהּ, after the analogy of יָהּ יָהּ יָהּ, for יָהּ יָהּ יָהּ (§ 57, 4).

4. In the 2 *sing. masc.* קַטְלָהּ is always used; and the suffixes have no union-vowel, except in קַטְלָהּ, from קַטְלָהּ and יָ, e. g. תִּקְרָהּנִי *thou searchest me* Ps. cxxxix. 1, but also תִּזְבְּהָנִי *thou hast forsaken me* Ps. xxii. 2. In the 2 *sing. fem.* הִי is written also defectively הִלְרָהּנִי Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִשְׁבַּחְהָנִי *thou adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הִרְרָהּנִי

5. From a verb *middle O* we have הִרְרָהּנִי *I have subdued him*. Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone.

SECT. 59.

FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (־), at times to *Chateph-Qamets* (־ֿ) Jer. xxxi. 33; but to *Qamets-Chatuph* (ֿ־) before ה, כּ, כֶּ. Instead of תִּקְטַלְהָ the form תִּקְטַלֶּה * is used as 2d and as 3d person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 57, 4) is apt to be used at the end of the clause or period.

N. B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the third radical) retain the full *A* in the *Fut.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. שְׁלַחְנִי *send me* Is. vi. 8, רָבַצְנִי *it put me on* Job xxix. 14, רָגַצְנִי *let them demand it back* Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the *Fut.* with the union-vowel *a*, as רָבַצְתָּ Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in וְ, e. g. הִרְבַּצְוּנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel הִרְצַצְוּנִי *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes ה, כּ, כֶּ it is only shortened into *Seghol*, e. g. רָבַצְהָ *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as אֶצְרַכֶּם *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1. In *Hiphil* the *Chireq* remains; rarely there are forms like תִּשְׁרִיכֶנּוּ *thou enrichest it* Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 52, Rem. 4.

SECT. 60.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of

* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Ez. xxxvii. 7.

the personal pronoun), as *קָטַלְנִי* to kill me; but as *noun* it can take also the *nominal suffix* (the *genitive*), as *קָטַלִּי* my killing (see § 130, 1). In either case it assumes the form *קָטַל*, like the *segholate nouns* of the form *קָטַל*, with which *קָטַל* is nearly allied (§ 91, Paradigm VI.).

Rem. 1. The *Inf.* of the form *שָׁבַב* becomes with suffixes *שָׁבַבְתָּ* Gen. xix. 33, like nouns of the form *שָׁבַב*.

2. Before *הָ*, *כֶּם*, *כֶּן*, are found forms which depart from the analogy of *segholate nouns*, e. g. *אָכַלְכֶם* your eating Gen. iii. 5, *עָמַדְתָּ* thy standing Obad. 11. The analogy is adhered to, however, in *קָצַרְכֶם* your harvesting Lev. xix. 9, and *מָאָסְכֶם* (*mō-ōs'khēm*) your contemning Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form *קָטַל* of the *Imp.* The forms *קָטַלִּי*, *קָטַלְתָּ*, which are not presented in the Paradigm, suffer no change. For the *fem.* *קָטַלְתָּ* is substituted the masculine form *קָטַלְתָּ*, as in the Future. On *שָׁלַחְתָּ* see § 59, Rem. 1.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. *קָטַל*, *מָקַטַל*, according to § 91, Parad. VII.

On the difference between *קָטַלְתָּ* and *קָטַלְתָּ*, see § 132, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

SECT. 61.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course *א* and *ה* come under consideration here only when they retain their power as consonants; *ך* also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. The Paradigms D, E, and F, in which those conjugations which are wholly regular are omitted, exhibit their inflexions, and the following sections explain them more fully.

* See the general view of the classes in § 41.

SECT. 62.

VERBS PE GUTTURAL. E. g. עָמַד to stand. Parad. D.

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a simple Sh^eva (קָטַל, קָטַלְתָּם), in these verbs it takes one of the composite Sh^evas (§ 10, 2; § 22, 3), e. g. *Inf.* אָכַל, עָמַד to eat, *Pret.* אָכַלְתָּם, עָמַדְתָּם from הָפִיץ to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as יִחְלֹם, יִרְעַם he will dream, יִרְאֶסָה he will gather; or the composite Sh^eva conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* יִנְעַם (for נִנְעַם), *Hiph.* יִנְעַמִּיר (for הִנְעַמִּיר), *Inf.* and *Fut.* יִנְעַמִּיר, *Hoph.* יִנְעַמִּיר, *Pret.* יִנְעַמִּיר, *Fut.* יִנְעַמִּיר. (On the *Methegh* in these forms see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh^eva; but in this case the preformative always has the vowel corresponding to the composite Sh^eva, which the guttural would take according to the above rule. E. g. *Fut. Kal* יִחְמַד he will desire, יִחַבֵּשׁ he will bind, *Niph.* יִנְחַפֵּס to change one's self, יִנְאָזֵר girded, *Hiph.* יִנְחַסִּיר to cause to fail.

The Grammarians call this the *hard*, the former with the *comp. Sh^eva* the *soft* combination. Both forms often occur in the same verb.

3. When in forms like יִנְעַם, יִנְעַמִּיר, the vowel of the final syllable becomes a simple Sh^eva vocal, on the addition of a sufformative (וּ, י, ה, ת), the composite Sh^eva of the guttural is exchanged for its short vowel, as יִנְעַמִּיר, plur. יִנְעַמִּירוּ (speak *yāām'dhū*); יִנְעֶזְבָה she is forsaken. But here also there is besides a harder form, as יִנְחַבְּלוּ they take a pledge, יִנְחַזְּקוּ as well as יִנְחַזְּקוּ they are strong. See in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (יִקְטַל, יִקְטַל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִנְעַמִּיר for יִנְעַמִּיר.

REMARKS.

I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (—) under the first letter (according to § 22, 4, Rem. 2); as אָזֵר gird Job xxxviii. 3, אָהַב love thou

Hos. iii. 1, **אָבַל**, with a prefix **לְאַחַז**, **לְאַבַּל**. The (—) is found here only when the tone is forcibly thrown forward; e. g. **בְּאַבַּל הָאֵשׁ** Num. xxvi. 10. For the same reason we have **אֲמָרָהֶם** not **אָמָרָהֶם**.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as **חָשָׁפִי** Is. xlvii. 2, **עָרְכָה** Job xxxiii. 5, especially when the second radical is also a guttural, as **אָהָבוּ** Ps. xxxi. 24. *Patach* occurs in **חָבְלָהוּ** Prov. xx. 16.

2. The *Fut. A*, as the Parad. shows, has regularly under the first two letters **אָ**; and with the hard combination **אֶ**, as **יִתְחַל** *he ceases*, **יִרְכַּס** *he is wise*. This is also true of those verbs which are at the same time **לָה**, as **יִרְחֹוּ** *he sees*, **יִחַדֶּה** *he divides*. Less frequently the pointing **אֶ** is found also in verbs *Fut. O*; as **יִרְחֹשֶׁה** *he lays bare*. Quite unique is the form **וְהִעֲנֵב** *and she loves* Ez. xxiii. 5. In these forms the pointing **אֶ** is frequently shortened to **אִ** (according to § 27, Rem. 5); as **יִאָסֵר** *he binds, plur.* **יִאָסְרוּ**, **יִחַסְרוּ**.

II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting **אֶ** and **אִ** applies again here in the Pret. after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of *e* into *a*, as **וְהִצְבֵּרְתָּ** *thou didst set* **וְהִצְבֵּרְתָּ** *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; **וְהִעֲבִירְתָּ**, **וְהִעֲבִירְתָּ**.

4. In the Pret. of *Hiph.* **אֶ** is sometimes changed into **אִ**, and **אִ** into **אֶ** in *Hoph. Pret.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. **וְהִצְבֵּרְתָּ** Jos. vii. 7; **וְהִעֲנֵהָ** Hab. i. 15; **וְהִעֲנֵהָ** Nah. ii. 8.

III. In General.

5. In the verbs **יָחִי** *to live*, and **יָהִי** *to be*, the guttural is treated as such in very few forms; *Fut.* **יִיחַיֶּה**, **יִיחַיֶּה**. The rule given under No. 1 is indeed true of these verbs, hence **וְיָחִי**; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as **וְיָחִי**, **וְיָחִי**, Ez. xxxvii. 5, 6.

SECT. 63.

VERBS AYIN GUTTURAL. E. g. **שָׁחַט** *to slaughter*. Parad. E.

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a simple *Sh^eva* is required, the guttural takes with-out exception the composite *Sh^eva* (ֿ). E. g. *Pret.* **שָׁחַטְתָּ**, *Fut.* **יִשָּׁחַטְתָּ**, *Imp. Niph.* **יִשָּׁחַטְתָּ**. In the *Imp.* the vowel, supplied

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

under the first radical, conforms to the Chateph of the second; as שְׁחַטִּי, שְׁחַטִּי.

So in the *Inf. Kal. fem.*, as אֲהַבֶּה to love, נִאָּמַר to languish.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal* שְׁחַט, שְׁחַט retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël* יִלְחֹם, יִלְחֹם, and even the more feeble *Seghol* (after *Vav conversive*) וַיִּלְחֹם. But in the *Fut.* and *Imp.* of *Kal* the last syllable generally takes (_), through the influence of the guttural, even in *transitive* verbs, e. g. שְׁחַט, שְׁחַט; יִזְעַק, יִזְעַק; יִבְחַר, יִבְחַר (seldom as יִבְחַר); and in the *Pret. Piël* also, *Pattach* occurs more frequently than in the regular verb, as נִחַט.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* of the middle stem-letter cannot stand; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַק, *Inf.* שָׁחַק to jest; *Pual* רָחַץ to be washed; *Hithp.* הִטְהַרְּו cleanse yourselves. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מָאן to refuse, בִּרַךְ to bless, *Fut.* יִבְרַךְ, *Pass.* בִּרַךְ, seldom as נָאָה to commit adultery.

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b), as לְשָׁרָה שָׁם in order to serve there Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav conversive*, as וַיְבָרֶךְ and he blessed Gen. i. 22, וַיִּדְרֹא and he drove out Ex. x. 11, comp. Gen. xxxix. 4.

2. The following are unfrequent anomalies in the *Pret. Piël*: אָחַרְו they delay Judges v. 28 for אָחַרְו; and the similar form הִמְלִיכָהּ she conceived me Ps. li. 7 for הִמְלִיכָהּ or הִמְלִיכָהּ.

SECT. 64.

VERBS LAMEDH GUTTURAL. E. g. שִׁלַּח to send. Parad. F.

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) The strong unchangeable vowels אֵ, וּ, וְ (§ 25, 1) are always retained; hence *Inf. absol.* קָלַחְךָ, *Part. pass.* קָלִיחַ, *Hiph.* הִקְלִיחַ, *Fut.* יִקְלִיחַ, *Part.* מִקְלִיחַ. O though less firm is also retained in the *Inf. constr.* קָלַחְךָ, in order to distinguish it from the *Imp.* (as in verbs ע guttural).
- b) The merely tone-long O in the *Fut.* and *Imp.* of Kal becomes *Pattach*, as יִשְׁלַח, יִשְׁלַח. (With *suff.* יִשְׁלַחְךָ, see § 59, Rem. 1.)
- c) Where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* and final *Pattach* are both employed. Usage, however, makes a distinction in these forms. Thus:

In the *Part. Kal* and *Piël* מְשַׁלַּח, שֹׁלַח is the exclusive form, and the full *Pattach* first appears in the *constr. state* מְשַׁלַּח, שֹׁלַח.

In the *Fut.* and *Inf. Niph.* and in the *Pret. Inf.* and *Fut. Piël*, the form with (—) is employed at the beginning and in the middle of a period, the one with — at the end, and in *Pause*. E. g. יִרְצַע it is diminished Num. xxvii. 4 and יִרְצַע xxxvi. 3; יִבְרַע he cleaves Hab. iii. 9, and יִבְרַע Ez. xiii. 11; יִבְלַע to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שִׁלַּח Deut. xxii. 7, else שֹׁלַח.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (—) e. g. הִצְלַח prosper, וַיִּבְרַח and he trusted; but the *Inf. absol.* takes (—) as הִצְבִּיחַ to make high, but as *Inf. constr.* also הִצְבִּיחַ Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals § 22, 4), as שִׁלַּחְךָ, שִׁלַּחְךָ. But in the 2 *fem. Pret.* a helping-*Pattach* takes its place, as שִׁלַּחְךָ (§ 28, 4), yet more rarely also לִקְחָהּ Gen. xxx, 15 and לִקְחָהּ 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as יָדַעְנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes הָ, כֶּן, אֲשֶׁלְּךָ I will send thee 1 Sam. xvi. 1, אֲשֶׁלְּךָ Gen. xxxi. 27, אֲשֶׁמִּירְךָ Jer. xviii. 2.

B. CONTRACTED VERBS.

SECT. 65.

VERBS פָּנָה. E. g. נִגַּשׁ to approach. Parad. H.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take *Sh'va*, as נָשׁ for נִשָּׁה. The *Inf.* then, however, has regularly the feminine ending תִּי, or, with a guttural, תִּי (§ 79, 2), as נָשָׂה, נָשָׂה to touch (from נָשָׂה). The *Imp.* has usually *Pattach*; but also *Tsere*, as תֵּן give (from תָּתֵן). Frequently it takes the lengthened form, as תִּתֶּן give up.

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Fut. Kal*, e. g. יִפֹּל he will fall for יִנְפֹּל; יִנְשֶׁה for יִנְשָׂה; יִתֵּן he will give for יִתְּנֶה (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example*); b) In the *Pret. Niph.*, e. g. נִנְשָׂה for נִשָּׂה; c) In the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*), e. g. הִנְשָׂה, הִנְשָׂה for הִנְשִׁי, הִנְשִׁי.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal, Piël, Pual, &c.* Only those conjugations which are irregular are included in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the Daghesh forte following it in the second radical. Some forms, however, of one class of verbs פָּרַח (§ 70), and even of verbs נָשָׂה (§ 66, 5), exhibit the same appearance. Verbs נָשָׂה likewise exhibit such forms of the *Imp.* as נָשָׂה, also נָשָׂה (Gen. xix. 9), and תֵּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נָשָׂה permit, נָשָׂה fall ye; *Inf.* נָשָׂה (as well as נָשָׂה) to touch; *Fut.* יִנְשָׂה he keeps Jer. iii. 5 (elsewhere יִנְשָׂה). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as נִמְלִיךְ to melt Ez. xxii. 20, נִמְלִיךְ they are cut off Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִרְכֹּס he will possess. In these verbs the *Nun* rarely falls away, as יִרְחֹס he will descend, and יִרְחֹס; *Niph.* נִרְחֹס for נִרְחֹס he has comforted himself.

N. B. 2. These anomalies are in part exhibited by the verb לָקַח to take, whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִלְקַח, *Imp.* קַח (seldom לָקַח), *Inf. constr.* לִקְחוּ, *Hoph. Fut.* יִלְקַח. Niphah, however, is always יִלְקַח.

N. B. 3. In the verb תֵּן to give, the final *Nun* is also assimilated, as

* The verb נָשָׂה, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class but only as the actual form of this particular verb. The *Tsere* in תֵּן is owing to the double feebleness of the stem תָּתֵן (comp. Rem. 3).

נָתַתִּי for נָתַתִּי, נָתַתָּה for נָתַתָּה; *Inf. constr.* תֵּת for תֵּת (see § 19, 2), with *suff.* תֵּתִי *my giving*.

SECT. 66.

VERBS זָע. E. g. קָבַב. Parad. G.

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as קָבַב for קָבַב, even when a full vowel would regularly stand between them, as קָב for קָב, קָב for קָב. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as קָבַב, קָבַב, קָבַב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterizes the form (§ 43, Rem. 1), e. g. קָב for קָב; *Inf.* קָב for קָב; *Hiph.* קָבַב for קָבַב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as קָבַב, קָבַב, *Fut.* קָבַב, but not קָב, קָב.

4. When the affirmative begins with a consonant (נ, ר), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, *b*). This vowel in the *Pret.* is *ו*, in the *Imp.* and *Fut.* *ו*, e. g. קָבַב, קָבַב, *Fut.* קָבַב.

The Arabian *writes* indeed regularly מדרר, but *pronounces* in the popular language מדרר *maddit*, also, according to Lumsden, *maddita*, which last is exactly analogous to the Hebrew inflexion.*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (קָב instead of קָבַב), take, instead of the *short*

* The common explanation, which we also give, of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and the class קָב, compare קָבַב and Arab. *maddita* with קָבַב or קָבַב, and קָבַב with קָבַב. Gesenius however, threw out (in the 13th edition of this Grammar, p. 294) the hint whether the *ו* and *ו* in these forms do not properly belong to the pronoun (affirmative), namely, the *ו* to קָבַב, and the *ו* to a form of the pronoun which may be explained from the Egyptian, where *eNoK* (thou), *eNTeN* (you), *ANoK* (I, comp. אָנֹכִי), &c., show a corresponding *o* in the pronoun.

vowel of the regular form, the corresponding *long* one (§ 27, 2, *a*). Hence *Fut.* יָסַב for יִסְבֵּב = יִסְבֵּב; * *Fut. A*, יָמַר for יִמְרַר; *Hiph.* הָסַב for הִסְבֵּב, *Inf.* הָסַב for הִסְבֵּב; *Hoph.* הִסְבַּב for הִסְבֵּב. This long vowel (except the ו in Hophal) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), which supplies a Dagghesh in the *first* radical in place of doubling the third. E. g. *Fut. Kal.* יָסַב for יִסְבֵּב, *Fut. Hiph.* יָהַס for יִהְיֶה, *Hoph.* יָצַח for יִצְחַח. These forms do not usually take Dagghesh in the final letter on receiving an accession, as יָקְרוּ they bow themselves (from יָקַר), יָנִיחוּ (from יָנַח), because the doubling is already supplied in the first letter; but see יָנִיחוּ Judges xviii. 23, יָצַח Job iv. 20. They therefore omit also the vowels ו and י, e. g. הָצִלָּה (from הָצִיל) Jer. xix. 3. The Parad. exhibits this form by the side of the other in *Fut. Kal.*

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as ancient analogous forms. Thus יָסַב stands for יִסְבֵּב, with *a* under the preformative, as in the regular Arabic form;† *Hiph.* הָסַב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אָקַט comp. § 52, 1 and Rem. 1); *Pret. Niph.* נָסַב for נִסְבֵּב; *Fut. Niph.* יָסַב for יִסְבֵּב, comp. יָקַט, § 50, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (יָ, יִ, יְ, comp. § 44, Rem. 5), but remains *before* them on the stem-syllable, as יִסְבֵּי.‡ Before the other affirmatives, it rests upon the inserted syllables ו and י (with the exception of הָם and הֵן, which always take the tone), and in consequence the vowels of the word are shortened, as הָסַב, הִסְבֵּי, הִסְבֵּי, but הִסְבֵּי.

8. Instead of *Piël*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive, e. g. עִיל to treat one ill, *Pass.* עִיל, *Reflex.* הִתְעִיל (from עִיל); in some is found *Pilpel* (§ 54, 4), as גָּלַגַּל to roll, הִתְגָּלַגַּל to roll one's

* It might seem far more easy, in explaining the origin of the *Fut.* יָסַב (as well as of the *Fut.* in verbs יָשַׁב, יָשַׁב), to regard it as formed from the *Inf.* סַב by prefixing י. so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

† Hebrew יָקַט from יָקַט, § 9, 5. The *a* appears also in verbs פ guttural, especially in verbs פָּא § 67, and verbs צָא § 71.

‡ The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as מְסַבֵּי, נִסְבֵּי.

self (from גלל), *Pass.* שָׁעֲשַׁע to be caressed (from שָׁעַע). They are inflected regularly like *Piel*.

REMARKS.

I. On *Kal*.

1. In the *Pret.* are found some examples with *Cholem* (comp. רָבַל, § 43, 1), as רָמוּ from רָמַם *they are high* Job xxiv. 24, רָבוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (רָכַב, רָכַב), as a changeable vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבוּז for לָבַז *to plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָגַז *to rejoice* Job xxxviii. 7, with *suff.* בָּחֲקִי *when he founded* Prov. viii. 27, *Imp.* רָחֲמִי *pity me*, *Fut.* with *Vav convers.* וְרָכַב Judges xi. 18, with *suff.* וְשָׂדֵם *he lays them waste* Prov. xi. 3, Q^{ri}.

3. Of final *Pattach* in the *Inf. Fut.*, and *Imp.* (רָקַט, רָקַט) the following are examples; *Imp.* שָׁךְ *to stoop* Jer. v. 26, גָּל *roll* Ps. cxix. 22, *Fut.* יָמַר *he is bitter* Is. xxiv. 9, רָקַל *he is slighted* Gen. xvi. 4, 5. Examples of the *Chaldaizing Fut.* are: רָסַב even though רָכַב is also in use; וְשָׂם *he is astonished* 1 Kings ix. 8; וְקָרְוּ *they bowed themselves* from קָרַר.

4. In the Participle occurs the Aramaean form שָׂאֵם for שָׂסַם Jer. xxx. 16, K^othibh.

II. On *Niphal*.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with רָקַט, רָרָא, רָבַל, § 43, 1), extending through the whole conjugation. E. g. *Pret.* נָקַל (also נָקַל) *it is a light thing* Is. xlix. 6, *Inf.* הָמַס *to melt* Ps. lxxviii. 3, *Part.* נָאֵס *wasted away* 1 Sam. xv. 9. With *Cholem* הָלְלוּ *they are rolled together* Is. xxxiv. 4, *Inf. Absol.* הָבוּז *to be plundered* Is. xxiv. 3, *Imp.* הָרָמוּ *take yourselves up* Num. xvii. 10, *Fut.* הָרָמוּ Jer. xlviii. 2. *Chaldaizing* forms of *Niphal* are נָחַל Ez. xxv. 3 (from תָּחַל), נָחַר (from הָחַר) Ps. lxxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַח *fractus est* (from חָתַח).

III. On *Hiphil* and *Hophal*.

6. Besides *Tsere* the final syllable has also *Pattach*, especially with gutturals, as הָחַר; *Inf.* הָחַר *to cleanse* Jer. iv. 11. But also without a guttural, as הָרַק 2 Kings xxiii. 15, Plur. הָרָקוּ 1 Sam. v. 10, *Part.* מִצֵּל *shadowing* Ez. xxxi. 3.

7. The Future with retracted tone takes the form הָסֵךְ *he protects* Ps. xci. 4, וְהָגַל *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: וְנִפְצְרוּ Ex. xiii. 18, וְנִפְצְרוּ *and they broke* Deut. i. 44, וְנִפְצְרוּ Is. xxiv. 12, וְנִפְצְרוּ in pause (Job xix. 23) וְנִפְצְרוּ.

IV. *In General.*

9. Verbs פָּא are very nearly related to verbs פָּא (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb פָּא is generally shorter than the other (comp. פָּא and פָּא, פָּא and פָּא). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. פָּא for פָּא *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Pret. Kal.* פָּא to plunder, *Plur.* פָּא, פָּא (also פָּא Deut. iii. 7); *Inf.* פָּא and פָּא. *Fut.* פָּא *he is gracious* Amos v. 15, elsewhere פָּא. *Hiph.* פָּא, *Fut.* פָּא *he will rejoice* (which is never contracted), *Part.* פָּא *astonished* Ez. iii. 15. Sometimes the full form appears to be emphatic (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Daghesth of the third radical, together with the preceding vowel, is omitted before affirmatives, as פָּא. Of the same omission in other forms there are unquestionable examples, as פָּא Gen. xi. 7 for פָּא *we will confound* (Cohortative from פָּא); פָּא for פָּא vs. 6 *they will devise*; *Pret. Niph.* פָּא for פָּא Ez. xli. 7; comp. Is. xix. 3; Jer. viii. 14. Without Daghesth, but with the full vowel: פָּא Prov. vii. 13, פָּא 1 Sam. xiv. 36, פָּא Is. lvii. 5 for פָּא.

12. Although the affirmatives here do not attract the tone (see No. 7, p. 133), yet it is thrown on them when suffixes are appended, as פָּא, Ps. cxviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Fut.* becomes *Qibbuts*, less frequently *Qamets-chaturph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of פָּא, פָּא); the preformatives then, in place of the full vowel, take *Shewa*. E. g. פָּא Ps. xlix. 6, פָּא Job xl. 22, פָּא Ps. lxxvii. 2, *Hiph.* פָּא Ez. xlvi. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 67.

FEEBLE VERBS פָּא. E. g. פָּא to eat. Parad. I.

So far as פָּא is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 62. But here we regard them only in so far as the פָּא quiesces, i. e. loses its consonant-sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:—

1. In the *Fut. Kal* of five verbs, viz., פָּא to perish, פָּא to be willing, פָּא to eat, פָּא to say, פָּא to bake, the פָּא always quiesces in a long *ô* (*Cholem*), as פָּא. In some others, the

form in which it retains its power as a consonant is also in use, as יִתְחַזֵּק and יִתְחַזֵּק *he takes hold*. The *ô* in this case is but a corruption of the vowel *a* (§ 9, 10, 2), which is itself derived by contraction from --- or --- . The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it receives instead of the stronger vowel *ô* an *ê* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *â* (*Pattach*), e. g. תִּאָּמַר Ps. ix. 19, on the contrary תִּאָּמַר Ps. i. 6 (comp. a similar exchange of *ê* and *â* § 64, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יִאָּבֵד יוֹם *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיִּלְלֵם (Milêl), with conjunctive accents, but וַיִּלְמֵם (*Milra*) with distinctives (only in Job a few times וַיִּלְמֵם in pause).

Very seldom does א in the *Fut. Kal*, quiesce in *Tsere*, as תֵּאָחֶזֶק *it shall come* Mic. iv. 8, contracted from תֵּחַזְקֶה: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לָ), for לֵאמֹר.

2. In the 1st Pers. sing. *Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אֶמַּר for אֵאמַר *I will say*.

Except in this case the radical א seldom falls away, as תִּסָּקֶה for תִּאָּסֶקֶה *thou takest away* Ps. civ. 29, וַיִּמְדִּיקוּהָ for וַיִּמְדִּיקוּהָ *they speak of thee* Ps. cxxxix. 20, תִּזְלֵי *thou goest away* (from תִּזְלֵי, Jer. ii. 36).

The Parad. I shows the forms in which א is treated as a quiescent (namely, *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. Out of *Kal* א seldom quiesces, as in *Niph.* נִאָּחֲזוּ Jos. xxii. 9; *Hiph.* וַיִּאָּחֶזֶל *and he took away* Num. xi. 25, אֶזְרֵן *I hearken* Job xxxii. 11, אֶבְרִיחַ *I will destroy* Jer. xvi. 8, מְזַיֵּן *attending* Prov. xvii. 4, *Imp.* בְּהִרְיֵי *bring ye* Is. xxi. 14.

2. In *Piêl* א sometimes falls away by contraction (like ה in רִהֲקִטִּיל, רִהֲקִטִּיל), e. g. מִלֵּמָה for מִלֵּמָה *teaching* Job xxxv. 11.

SECT. 68.

FEEBLE VERBS פִּי. FIRST CLASS, OR VERBS ORIGINALLY פִּי.

E. g. יָשַׁב *to dwell*. Parad. K.

Verbs פִּי are divided principally into *two classes*, which are wholly different from each other in their origin and inflexion.

The *first* embraces those verbs which have properly a פ for their first stem-letter. In Arabic they are written with פ (e. g. فَلَاحٌ, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פִּי, and which have *Yodh* also in Arabic (§ 69). A few of these verbs פִּי form, in some respects, a *third* class inflected like verbs פִּי (§ 70).

In פִּי are contained two verbs, distinguished both by form and signification; viz., 1) פִּי (for פִּי), *Fut.* פִּי, פִּי to be in a strait; 2) פִּי, *Fut.* פִּי, פִּי to form.

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic פִּי, are the following:

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of Kal there is a two-fold form. About the half of these verbs have here the feeblest forms, namely,

Fut. פִּי with a tone-lengthened ē in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer ē in the first syllable, which in a degree still embodies the first radical י that has fallen away;

Imp. פִּי from פִּי by omission of the feeble י, and

Inf. פִּי shortened in like manner, and with the feminine ending פִּי, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms, have the *Fut. A* and retain the *Yodh* at the beginning, namely in

Imp. פִּי and *Inf.* פִּי as a *consonant*, but in

Fut. פִּי as a *quiescent*, or resolved into the vowel ī (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually פִּי (which has been often overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have פ in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פִּי have precisely the same double inflexion.

Even in the same verb are found both forms, one with *Yodh*, the other without it, as פִּי 2 Kings iv. 41, and פִּי pour Ez. xxiv. 3, פִּי 1 Kings xxi. 15, פִּי Deut. ii. 24, and פִּי possess, with lengthening פִּי Deut. xxxiii. 23, *Fut.* פִּי Deut. xxxii. 22, and פִּי he will burn up Is. x. 16.

To the first mode of inflexion belong, e. g. פִּי to bear, פִּי to go forth, פִּי to sit, פִּי to descend, פִּי to know, (*Fut.* פִּי with *Pattach* in the last

syllable on account of the guttural); to the second belong *רָעָה* to weary, *רָצַץ* to counsel, *רָבַשׁ* to be dry, though the latter is in Arabic *رَبِي*.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Pret.* and *Part.* of *Niph.* and throughout *Hiph.* in *Cholem*, throughout *Hophal* in *Shureq*, as *נוֹשֵׁב* (for *נוֹשֵׁב*), *הוֹשִׁיב* (for *הוֹשִׁיב*), *הוֹשֵׁב* (for *הוֹשֵׁב*). In the *Inf.*, *Imp.* and *Fut. Niph.*, *v* remains as a consonant, and the inflexion is regular, as *הוֹשֵׁב*, *הוֹשִׁב*. It also retains its power as a consonant in the *Hithp.* of some verbs, e. g. *הִתְנַדַּע* from *נָדַע*, and in two nominal forms, viz. *נִלְדַּר* offspring from *נָלַד* to bear [and *נָזַר* guilty].

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which Yodh does not appear, these verbs may be distinguished, in the *Fut.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.*, by the *Vav* (ו, וּ, וֹ) before the second radical. Forms like *יָשַׁב*, *יָשָׁב*, they have in common with verbs *שָׁן*. *Hophal* has the same form as in verbs *שָׁן* and *שָׁן*.

Rem. 1. The *Inf.* of *Kal* without the radical Yodh (see No. 1) has very seldom the masculine form like *יָדַע* to know Job xxxii. 6, 10, or the feminine ending *הָ* like *לָדָה* to bear 2 Kings xix. 3. With a guttural the latter takes the form *הָהָ* instead of *הָהָ*, e. g. *יָדַעַת* to know. *יָדַעַת* in 1 Sam. iv. 19 is contracted to *יָדָה* (§ 19, 2). Examples of the regular full form occur with suffixes, *יָדַעַת* Job xxxviii. 4, *יָדַעַת* Ezra iii. 12. The full form has seldom the feminine ending, as *יָדַעַת* to be able.

2. The *Imp. Kal.* often has the lengthening *הָהָ*, as *יָשָׁבָה* sit, *רָדָה* descend. From *יָדָה* to give the lengthened *Imp.* is *יָדָהָה*, fem. plur. *יָדָהָה*, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form *יָשַׁב* takes *Pattach* in its final syllable when it has a guttural, as *יָרַעַ*, also *יָרַעַ* Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, namely, before a word of one syllable and after *Vav conversive*. E. g. *יָשַׁבָה* Gen. xlv. 33; *יָנַחַ*, but in Pause *יָנַחַ* and *יָנַחַ*. A very rare exception, in which a *Fut.* of this kind is written fully, is *יָנַחַהָה* Mic. i. 8. The form *יָנַחַ* when lengthened can also lose its radical *י*, as *יָנַחַ* Is. xl. 30, *יָנַחַ* lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than *י* (see Is. xlv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far that the *a* under the second radical becomes *e* or *z*, as *יָרַשָׁה*, *יָרַשָׁה*, *יָרַשָׁה* from *יָרַשׁ*, *יָרַשׁ*. Examples are found in Ps. ii. 7; Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. lxix. 36, &c. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have no full vowel under the first radical.

5. As an exception the *Fut. Niph.* sometimes retains Yodh, e. g. *יָנַחַ*

and he waited Gen. viii. 12; comp. Ex. xix. 13. The first Pers. sing. has always the form אָנָּשׁ not אָנָּשׁ; comp. § 50, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after י preformative, which takes its punctuation (comp. § 67, Rem. 2). E. g. וְנִבְּשָׁהוּ for וְנִבְּשָׁהוּ and he dried it up Nah. i. 4.

7. *Fut. Hiph.* like *Fut. Kal*, takes Seghol when the tone is drawn back, as הוֹסֵף let him add Prov. i. 5, וַיֹּסֶף and he added.

N.B. 8. The verb הָלַךְ to go is connected with verbs פִּי of the first class, for it forms (as if from הָלַךְ *Fut.* הֵלֵךְ, with *Vav* וְהֵלֵךְ, in *pause* וְהֵלֵךְ, *Inf. constr.* הֹלֵךְ, *Imp.* הֵלֵךְ, lengthened לֵךְ and also לָךְ, and so *Hiph.* הוֹלֵךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from הָלַךְ, as *Fut.* הֵלֵךְ, *Inf.* הֹלֵךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* הֵלְכוּ (Jer. li. 50); on the contrary *Pret. Kal* is always הָלַךְ, *Part. Hiph.* הוֹלֵךְ, *Inf. abs.* הֹלֵךְ, *Piël* הִלָּךְ, *Hithp.* הִתְהַלָּךְ, so that a י nowhere distinctly appears as first radical. An obsolete stem הִלָּךְ may however be assumed, although in a word so much used as הִלָּךְ the feeble letter ה may itself be treated like י, and so the inflexion resemble פִּי. Comp. also the feeble פִּי, e. g. הִזְלִי from הִזָּל (§ 67, 2), and הִתְלַכִּי from הִלָּךְ, *Fut. Hiph.* אֲבִירָה from אָבַר and אֲבִירָה 2 Kings vi. 16 from הִלָּךְ.

SECT. 69.

FEEBLE VERBS פִּי. SECOND CLASS, OR VERBS PROPERLY פִּי.

E. g. הָיָה to be good. Parad. L.

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. *Kal* has only the stronger of the two forms described in § 68, 1, namely, that in which the radical י remains, *Inf.* הָיָה, with the *Fut. A*, as הָיָה, הָיָה; the *Pattach* of which becomes Seghol when the tone shifts back, as הָיָה and he awoke Gen. ix. 24, הָיָה, הָיָה and he formed Gen. ii. 7.

2. In *Hiphil* the י is retained and is pronounced as a diphthongal ê (*Tsere*), e. g. הָיָה (for הָיָה), *Fut.* הָיָה; seldom with the diphthong ai, ay, as in הָיָה they make straight Prov. iv. 25; comp. Ps. v. 9, Q^eri.

The following are the only verbs of this kind: הָיָה, הָיָה to suck, הָיָה to awake, הָיָה to form, הָיָה *Hiph.* הָיָה to bewail, הָיָה to be straight.

Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3 pers. הָיָה, as הָיָה he wails, אֲהִיִּי I wail, הָיָה ye wail, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also הָיָה Job xxiv. 21; and once even in *Fut. Kal.* הָיָה Ps. cxxxviii. 6 from הָיָה. This anomaly

is explained by supposing, that the י of the simple form was superficially taken to belong to the stem.

SECT. 70.

VERBS פִּי. THIRD CLASS, OR CONTRACTED VERBS פִּי.

The י of these verbs does not quiesce in long *i* or *ē*, but is assimilated like נ. Some verbs are exclusively of this class, e. g. *רָצַע* to spread underneath, *Hiph.* הִרְצִיעַ, *Hoph.* הִרְצַע; *רָצַח* to burn up, *Fut.* יִרְצַח, *Hiph.* הִרְצִיחַ. Others have two forms; in one the י is assimilated, in the other it quiesces, as *רָצַק* to pour, *Fut.* יִרְצַק and *רָצַק* (1 Kings xxii. 35); *רָצַר* to form, *Fut.* יִרְצַר and *רָצַר* (Is. xlv. 12; Jer. i. 5); *רָשָׁר* to be straight, *Fut.* יִרְשָׁר and *רָשָׁר* (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פִּי, for which they may easily be mistaken by the learner. When therefore a form has not a root פִּי in the Lexicon, he should look for one of this class.

SECT. 71.

FEEBLE VERBS פִּי. E. g. קָם to rise up. Parad. M.

1. In these verbs the middle stem-letter ר always quiesces; not merely in the more usual cases (§ 24, 1) when a Sh^{va} precedes or follows, as בָּיַשׁ for בִּיַּשׁ, but also when it is both preceded and followed by a full vowel, as קָם *Part. Pass.* for קָם; קָם *Inf. absol.* for קָם. Hence the stem is always a monosyllable.

2. The vowel in which ר quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterizes the form (§ 66, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller, e. g. *Inf.* and *Imp.* קָם for קָם, *Pret.* קָם for קָם; yet it is not unchangeable, for we have קָמָה (with short *a*) from קָם, and *Fut. Hiph.* יִקָּם (from יִקָּם) is shortened in the Jussive to יִקָּם.

The verb intransitive middle *E* takes in *Pret. Kal* the form of מָת (from מָת) he is dead; the verb middle *O* takes the form of אָזַח (from אָזַח) luxit, בָּוֹשׁ (from בָּוֹשׁ) he was ashamed. Comp. Rem. 1.

3. The preformatives in the *Fut. Kal* and *Pret. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of

the regular form the corresponding long one (§ 27, 2). E. g. *הָקָנוּם* * for *נָקָוּם*; *הָקָנוּם* for *הָקָנוּם*; *הָקָנוּם* for *הָקָנוּם*.

This vowel is changeable, and becomes *Sh'va* when the tone is thrown forward, e. g. before *Suff.* *יָמִירְהוּ* *he will kill him*, and with the full plural form of the *Fut.* *יָמִירוּן* *they will die*.

The *ו* in *Hoph.* is the only exception. But this conjugation is formed (in appearance) by transposing the letters of the original stem. Thus *הָקָנוּם* becomes by transposition *הָקָנוּם*, hence *הָקָנוּם*.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Fut. Kal* *נָקָוּם* for *נָקָוּם* (see § 66, 6), *Part.* *קָנוּם* for *קָנוּם* (after the form *קָטַל*, comp. § 49, 2, § 83, No. 1). Those which conform to the regular Hebrew verb, are generally the most unfrequent. as *יָבוֹשׁ* (after the form *יָבוֹשׁ*). The *o* in *Niph.* comes from *va* (= *ua*), *נָקָוּם* from *נָקָוּם*, *Fut.* *נָקָוּם* from *נָקָוּם*.

5. In the *Pret. Niph.* and *Hiph.* the harshness of pronunciation in such forms as *נָקָמָה*, *הָקָמָה*, is avoided by the insertion of *י* before the affirmatives of the first and second person. For the same purpose *י־* is inserted in the *Fut. Kal* before the termination *נָה* (comp. § 66, 4). These inserted syllables take the tone and shorten the preceding vowels, as *נָקָוּם*; *הָקָוּם*, *הָקָוּם*, or *הָקָוּם*, also *הָקָוּם*; *הָקָוּם*.

Yet in some cases the harder forms without the inserted syllable, are also in use. Thus *Fut. Kal* *תִּשְׁבֹּן* Ez. xvi. 55 (also *תִּשְׁבֹּן* in the same verse) and rather oftener in *Hiph.*, as *הִנְפָּתָה* Ex. xx. 25, but also *הִנְפֹּתָה* Job xxxi. 21, *תִּשְׁבֹּן* Job xx. 10, once *תִּשְׁבֹּן* Jer. xlv. 25. *Imp.* only *הָקָמָה*, *הָקָמָה*.

6. The tone, as in verbs *עָר*, is not thrown forward upon the affirmatives *הָ*, *י*, *י*, as *קָמָה*, *קָמָה*, except with the full plural form *קָמָוּם*. In those persons which take affirmatives without *epenthesis* (see Rem. 6), the accentuation is regular, as *קָמָה*; so in *Hophal* *הָקָמָה*. For the tone on *י* and *י* see No. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in verbs properly *עָר*. The only instance in which *ו* remains as consonant is *עִיר* to surround, the *Piël* of *עִיר* (yet see Rem. 5). In some others *י* has taken the place of *ו*, as in *קָיָם* from *קָיָם*, *הָיָב* from *הָיָב*, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the con-

* On the *a* under the preformative see No. 4.

trary, the unfrequent conjugation *Pilel* (§ 54, 2), with its *Passive* and *Reflexive*, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קוּמִים *to raise up*, from קום; קוּמִים *to elevate*, *Pass.* רוּמִים, from רוּם; הִתְעוּרָר *to rouse one's self*, from עור. Less frequent is the conjugation *Pilpel* (§ 54, 4), e. g. כִּלְכֵּל *to sustain, to nourish*, from כול.

Of these unusual conjugations the *Parad.* exhibits only *Pilel* and *Pulah*, from which the *Reflexive* (*Hithpaël*) is readily formed.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their *Pret.* and *Part.* the same (§ 49, 2), the following are examples; viz. *Pret.* מָח (for מָחַר, 1 *sing.* מָחַרְתִּי, 1 *pl.* מָחַרְתֶּם, 3 *pl.* מָחַרְוּ, for מָחַרְוּ), בָּשְׂתִי, בָּשְׂתֶּם, בָּשְׂתוּ, בָּשְׂתוּ, בָּשְׂתוּ, בָּשְׂתוּ. *Part.* מָח בּוֹשֵׁם; Ez. xxxii. 30. Of the *Preterite* and *Participle*, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, שָׁאֲמִים Ez. xxviii. 24, 26; comp. xvi. 57.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אִיר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוּל), as קוּם *surgendo surgent* Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Fut.*, as קָבוֹא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz. בּוֹשׂ, *Fut.* יְבוֹשׂ (for יְבוֹשׂ).

3. In the *Imp.* with affirmatives (קָמוּ, קָמוּ) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form [with חֹ] has, on the contrary, the tone usually on the last syllable (קָמוּהָ, קָמוּהָ) with a few exceptions where the word is *Milel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוּם, יָקָם). E. g. יָשָׁב *let him return* Deut. xx. 5-8; אַל יָשָׁב *let him not return* Ps. lxxiv. 21; יָמָח *that he may die* 1 Kings xxi. 10. In poetic language as *Indicative*, as יָרָם, יָרָם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. After *Vav conversive*, and *before* words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as יָקָם לָךְ, יָקָם לָךְ Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as יָמָח; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיִּסָּר *and he turned aside* Ruth iv. 1 (from יָסַר).

The full plural ending יָן has the tone (according to No. 6 of this section), hence תָּמָחֵן Gen. iii. 3, 4, יָנוּסֵן Ps. civ. 7, יָרוּצֵן Joel ii. 4, 7, 9.

II. On *Niphal*.

5. Anomalous forms are: *Pret.* נִפְצוּתָם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִדְוֵשׁ Is. xxv. 10. Comp. Rem. 9.

III. On Hiphil.

6. Examples of the *Preterite* without the *epenthetic* ו: הִנֵּחָּךְ thou liftest Ex. xx. 25; הִמָּתָה thou killest, and even הִמָּתָם Num. xvii. 6, &c.

7. In the *Imp.* the shortened and lengthened forms הִקְיָמָה, הִקְיָמָה both occur.

N. B. The shortened *Fut.* has the form הִקְיָמָה, as הִקְיָמָה that he may take away Ex. x. 17. After *Vav conversive* the tone is drawn back upon the penultima, as הִקְיָמָה, הִקְיָמָה and he scattered. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in הִקְיָמָה, e. g. הִקְיָמָה and he removed Gen. viii. 13.

IV. In General.

8. On account of the intimate relation between verbs ע"י and ע"י, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive*; *Pilel* of ע"י and *Poël* of ע"י. Hence it is that they often borrow forms from one another, as in *Kal* בָּזָה he despised (*Pret.* of בָּזָה, as if from בָּזָה) Zech. iv. 10, בָּזָה he besmeared (for בָּזָה) Is. xlv. 18.

9. In common with verbs ע"י (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. הִקְיָמָה to incite, *Fut.* הִקְיָמָה (also הִקְיָמָה, הִקְיָמָה); הִקְיָמָה and he shows the way 2 Sam. xxii. 33 (and הִקְיָמָה Prov. xii. 26); sometimes with a difference of signification, as הִקְיָמָה to cause to rest, to give rest, הִקְיָמָה, *Fut.* הִקְיָמָה to set down, to lay down; הִקְיָמָה to spend the night, to abide; הִקְיָמָה, הִקְיָמָה, to be headstrong, rebellious. Other examples: *Niph.* הִקְיָמָה (from הִקְיָמָה, not הִקְיָמָה) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural הִקְיָמָה Zech. ii. 17; *Hiph.* הִקְיָמָה to despise Lam. i. 8, הִקְיָמָה Prov. iv. 21.

Here belong some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered; viz. הִקְיָמָה for הִקְיָמָה and she hastens (from הִקְיָמָה) Job xxxi. 5, הִקְיָמָה, הִקְיָמָה 1 Sam. xv. 19; xxv. 14, from הִקְיָמָה, הִקְיָמָה to rush upon.

10. Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular. E. g. הִקְיָמָה to be white, *Fut.* הִקְיָמָה; הִקְיָמָה to expire, *Fut.* הִקְיָמָה; particularly all verbs that are also הִקְיָמָה, as הִקְיָמָה, *Piël* הִקְיָמָה to command, הִקְיָמָה to wait, &c.

SECT. 72.

VERBS ע"י. E. g. הִקְיָמָה to discern. Parad. N.

1. These verbs have the same structure as verbs ע"י, and their י is treated in the same manner as the ו of that class. E. g. *Pret. Kal* הִקְיָמָה (for הִקְיָמָה) he has set, *Inf.* הִקְיָמָה, *Inf. absol.* הִקְיָמָה (for הִקְיָמָה), *Imp.* הִקְיָמָה, *Fut.* הִקְיָמָה, *Jussive* הִקְיָמָה, with *Vav conv.* הִקְיָמָה. But the *Pret. Kal* has, in several verbs, still a second set of

forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינֹתָי (similar to הִבְנִיתָי) Dan. ix. 2, also בָּנֶתָ Ps. cxxxix. 2, רִיבֹתָ *thou contendest* Job xxxiii. 13, also רָבָתָ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הִבְנִיתָם, הִבְנִיתָ, *Inf.* הִבֵּן (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבֵּן (also בֵּן), so likewise מָרִיב (also רָב), מִשֵּׁים (also שֵׁם), מִצִּיץ *glittering*, also in *Pret.* צָץ. Moreover as *Passive* we find a few times *Hoph. Fut.* יִשָּׁר from שָׁר *to sing*, יִשֵּׁת from שִׁית *to set*.

2. These *Hiphil* forms may easily be traced to verbs עָר, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבֹן, *Pil.* בִּינֵן and *Hithpalel* הִתְבִּינֵן (as if from בִּין). These verbs are in every respect closely related to verbs עָר. Hence it is that we find several verbs used promiscuously, as עָר and עִר, and with the same meaning in both forms, as לֵין (*denom.* from לָלַל) *to spend the night*, *Inf.* also לֵין; שִׁים *to place*, *Inf.* also שִׁים, *Fut.* יִשֵּׁים, once יִשֵּׁים. In other verbs one of the two is the predominant form, as גִּיל *to exult* (גִּיל is found only in Prov. xxiii. 24). But few are exclusively עִר, as רִיב *to contend*, שִׁית *to set*, שִׁישׁ *to rejoice*.

The older Grammarians did not recognise this class of verbs, but referred all its forms to verbs עָר, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the *Hiphil* (Conj. IV.) of verbs עָר. Yet the Arabic, as also the Æthiopic, has actual verbs עָר, and the Hebrew has some with Yodh as consonant, like אָרַב and אָרַךְ. A fluctuation and interchange between the closely related stems must certainly be assumed.

The Paradigm *N* is placed in connexion with that of verbs עָר, in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *M*.

Rem. 1. Examples of the *Inf. absol.* are רָב *litigando* Judges xi. 25, שִׁת *ponendo* Is. xxii. 7, also רִיב Jer. i. 34.

2. The *Fut. apoc.* is רָבֵן; with retracted tone it takes the form לֵרָב Judges vi. 31. So with *Vav conversive*, וַיִּשֵּׁם *and he placed*, וַיִּבֵּן *and he perceived*.

3. As *Part. act. Kal* we find once לֵין *spending the night* Neh. xiii. 21; *Part. pass.* שִׁים or שִׁים (according to a various reading) 2 Sam. xiii. 32.

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4. Verbs עָר scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 63. Yet in the *Pret.* of the much used verb שָׁאַל *to ask*, the feebleness of the א reduces the ā under it to (—) and in a closed syllable to (—) and (—), when the syllable is toneless and no full vowel precedes the א (just as in some verbs עָר, § 68, Rem. 4), e. g. with suff. שָׁאַלְךָ Gen. xxxii. 18, שָׁאַלְנוּ Ps. cxxxvii. 3, 2 pl. שָׁאַלְתֶּם 1 Sam. xii.

13; xxv. 5; 1 *sing.* with suff. שְׁאֵלָהּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiph.* 1 Sam. i. 28. Comp. § 44, Rem. 2.

SECT. 73.

VERBS לָא. E. g. מֵצֵא *to find*. Parad. O.

The א is here, as in verbs מָצָא, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מֵצֵא, מֵצֵא, מֵצֵא, מֵצֵא; but Pattach before the feeble letter א is lengthened into *Qamets* (§ 23, 1), viz. in the *Pret. Fut.* and *Imp. Kal*, in the *Pret. Niph.*, *Pual*, and *Hoph.* The (ט) however is mutable (§ 25, 2, Rem.), hence in the plural מֵצֵאִים.

The *Fut.* and *Imp. Kal* have א, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ה, נ) א is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, מֵצֵא; in the *Pret.* of all the other conjugations, in *Tsere*, מֵצֵא; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, מֵצֵא.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs לָא and לָא (comp. § 74, 2), and an approximation of the former to the latter.

Before the suffixes ה, כֶּם, כֶּן, the א retains its character as a guttural, and takes (-); as מֵצֵא Cant. viii. 1, מֵצֵא Ez. xxviii. 13, comp. § 64, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, א is a consonant and the form regular, as מֵצֵא.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs *middle E*, like מֵצֵא *to be full*, retain *Tsere* in the other persons of the *Pret.*, as מֵצֵאִים. Instead of מֵצֵאִים is sometimes found the Aramæan form מֵצֵאִים for מֵצֵאִים *she names* Is. vii. 14; comp. Gen. xxxiii. 11 (after the form מֵצֵאִים, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מֵצֵא *to fill* Lev. xii. 4, for מֵצֵא.

3. The *Part. fem.* is commonly, by contraction, מַצְאָה, seldom מַצְאָה Cant. viii. 10, and defectively written יוֹצֵה (from יוֹצֵא) Deut. xxviii. 57. In the forms הוֹצֵאִים 1 Sam. xiv. 33, and בָּרָאם Neh. vi. 8, the vowel is drawn back in the manner of the Syriac.

4. The *א* sometimes falls away, as in מַצְחִי Num. xi. 11, מַצְחִי Job xxxii. 18. *Niph.* נִטְמָא ye are defiled Lev. xi. 43. *Hiph.* נִתְמָא Jer xxxii. 35.

See more in the Remarks on verbs לָה, No. VI.

SECT. 74.

VERBS לָה. E. g. גָּלָה to reveal. Parad. P.

These verbs, like those פָּי (§§ 68, 69), embrace two different classes of the irregular verb, viz. לָה and לָה, which in Arabic and specially Æthiopic are clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה (§ 23, 3), in all those forms which end with the third radical, and which hence are called verbs לָה. E. g. גָּלָה for גָּלִי *he has revealed*; שָׁלָה for שָׁלִי *he has rested*. By far the greater number, however, of these verbs are originally לָה; only a few forms occur of verbs לָה. The two classes are therefore less prominently distinguished than verbs פָּי and פָּי.

A true verb לָה is שָׁלָה to be at rest, whence שָׁלִי, *Part.* שָׁלִי, and the derivative שָׁלָה rest; yet in the *Fut.* it has שָׁלִי (with *Yodh*). In עָנָה (Arab. عَنِ) to answer, and עָנָה (Arab. عَنِ) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's Lex. art. עָנָה). In Syriac the intermingling of these forms is carried still farther, verbs לָה also being confounded with those לָה, i. e. with the two classes לָה and לָה of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*); e. g. גָּבַהּ. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs לָה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. בָּהָה, Arab. بَاهٍ to be blunt. Hence it is that verbs לָה are often related to those לָה for which the verb לָה may be assumed as an intermediate form, e. g. קָשָׁה and קָשָׁה to be hard; פָּתַח properly = פָּתַח to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ה as a vowel-letter and representing the final vowel; which is the same in each form through all the conjugations, namely,

הָ in all the Preterites, גָּלָה, גָּלָה, גָּלָה, &c.

הָ in all the Futures and Participles Active, יִגָּלֶה, יִגָּלֶה, &c.

הָ in all Imperatives, גָּלֵה, גָּלֵה, &c.

הָ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גָּלֵה, &c.

The *Part. Pass. Kal* forms the only exception, in which at the end the original י appears, גָּלִי, as also in some derivatives (§ 84, V).

The *Inf. constr.* has always the feminine form in הָ; hence in *Kal* גָּלֵה, in *Piël* גָּלֵה, &c.

In explanation of these forms we observe:

That in the *Pret. Kal*, גָּלָה stands for גָּלִי according to § 24, 2, c; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms קָטַל, קָטַל (§ 51, Rem. 1), *Hiph.* on the form הִקְטַל after the manner of the Arabic *aqtala* (§ 52, 1).

In the *Fut. Kal*, יִגָּלֶה is a *Fut. A* for יִגָּלִי (according to § 24, 2, Rem. a), whence also are such plural forms as יִגָּלִי (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pattach* in the final syllable. See § 50, Rem. 2, § 53, Rem.

The use of *Tsere* in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.* the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel *Tsere*. Compare the *construct state* of nouns in הָ, § 87, 2, c. The *Cholem* of the *Inf. absol.* is the regular vowel.

2. Before the affirmatives beginning with a consonant (הָ, נָ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pattach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *ê* (יָ) and then farther attenuated into *î*, but in the *Fut.* and *Imp.* it is changed into the obtuse יָ. Thus in *Pret. Piël*, from גָּלִי (קָטַל) we get first גָּלִי and then by attenuating the *ê* into *î* גָּלִי; in the *Fut. Piël* יִגָּלֶה. In the Passives the *ê* is always retained, in the Actives of the derived conjugations and in the Reflexives both *ê* and *î* are used alike (see Rem. 8 and 12); on the contrary in *Kal* (the most used of all the species) we find only *î*. Accordingly we have in the

Preterite *Kal* *î*, as גָּלִי;

Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *î*, as גָּלִי and גָּלִי;

Preterites of the Passives only *ê*, as גָּלִי;

Futures and Imperatives always יָ, as יִגָּלֶה, גָּלֵה.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac the contracted forms predominate, yet these dialects have in Kal גְּלִיָּה as well as גְּלִיָּה.

3. Before the affirmatives beginning with a vowel (וְ, וְ, וְ, וְ), the *Yodh* with the foregoing vowel usually falls away, e. g. גְּלִיָּה (for גְּלִיָּה), (תְּגִלִּי) תְּגִלָּה, גְּלִיָּה; yet it is retained in ancient full forms, particularly in *pause*, as יְגִלִּי (see Rem. 4 and 11). Before *suffixes* also it falls away, as גְּלִיָּה (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where הִ- is appended as feminine ending, as גְּלִיָּה. But this ancient form is become rare (see Rem. 1); and as if this mark of the gender were not sufficiently distinct, a second feminine ending הִ- is appended, so as to form גְּלִיָּה. So in all conjugations, e. g. *Hiph.* הִגְלִיָּה, common form הִגְלִיָּה, in *pause* הִגְלִיָּה.

See analogous cases in § 69, Rem., § 89, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocope*) of the הִ-, by which still other changes are occasioned in the form (see Rem. 3, 7, 9, 14). The *shortened Imperative* is also formed by *apocope* of the הִ- (Rem. 10, 15).

REMARKS.

I. On Kal.

1. For the 3 *Pret. fem.* the older and simpler form גְּלִיָּה, from גְּלִיָּה (comp. the verb לָא, § 73, Rem. 1), is almost entirely banished from common use. One instance is עָשָׂה *she did* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָה, Lev. xxvi. 34, הִגְלָה, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָא *videndo* Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, עָשָׂה Gen. i. 20, רָאָה xlvi. 11, as well as the feminine form רָאָה *to see* Ez. xxviii. 17, like קָטָה § 45. 2, letter *b*.

N. B. 3. The *apocope* of the *Fut.* occasions in *Kal* the following changes:

- a) The first stem-letter most commonly receives the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g. יִגְלֵ for יִגְלֵ; יִבְנֵ and he built; יִשָּׂע let him look, for יִשָּׂע.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרְאֵ let him see from רָאָה, יִבְנֵ from בָּנָה.

- c) The helping-vowel is sometimes omitted, especially in the cases mentioned in § 28, 4. E. g. וַיֵּשֶׁב Num. xxi. 1, וַיֵּשֶׁבָה. The verb רָאָה has the two forms רָאָה and רָאָה, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: וַיַּעַשׂ and he made, from עָשָׂה, וַיַּעֲנֶה and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּחַדְּךָ, וַיִּחַדְּךָ, וַיִּחַדְּךָ (with *Dag. lene* in second radical) let him rejoice Job iii. 6.
- e) The verbs הָיָה to be, and חָיָה to live, which would properly form in the *Fut. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יִהְיֶה and יִחְיֶה, because the Yodh prefers a vowel before it in which it may quiesce (comp. the derivatives בָּכִי for בָּכְךָ, עָנִי for עָנֶךָ, &c., § 84, No. V). From הָיָה to be occurs once the form יִהְיָה for יִהְיֶה he will be Eccles. xi. 3.

The full forms without the apocope of ה־ sometimes occur even after *Vav. conv.*, especially in the 1st person and in the later books, e. g. וַאֲרָאָה and I saw, twenty times but not in the Pentateuch, וַיַּעַשָׂה and he made, four times.

4. The original י is sometimes retained before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending הֶן—, or where for any reason an emphasis rests upon the word. *Pret.* חָסְרוּ they took refuge Deut. xxxii. 37. *Imp.* שְׁאֵלְךָ ask ye Is. xxi. 12. *Fut.* יִרְבִּיּוּ they increase Deut. viii. 13, more frequently like יִשְׁתְּבִיּוּ they drink Ps. lxxviii. 44 (comp. Rem. 11).

5. The *Part. act.* has also a *fem.* of the form צוֹפִיָּה spying Prov. xxxi. 27, פְּרוֹדִיָּה fruitful Ps. cxxviii. 3, in the *Plur.* like אֲוִיָּוִת Is. xli. 23. The *Part. pass.* is sometimes without י, as עָשָׂה for עָשָׂה made Job xli. 25, צָפוּ xv. 22.

6. Seldom is the second syllable defectively written, as הָיָה 2 Sam. xv. 33, תִּשְׁתָּנָה Job v. 12, or pronounced as in תִּרְאִיָּה Mic. vii. 10.

II. On Niphal.

7. The apocope of the *Fut.* occasions here no further changes, יָגַל from יִגְלֶה; yet in one verb שָׁ guttural we find a form with (־) shortened to (־), viz. יָמַח (for יִמָּח) Ps. cix. 13. Similar in *Pi.* תָּעַר (from תִּעָּרָה) Ps. cxli. 8, and in *Hithp.* תִּתְרַעַס (from תִּתְרָעָה) Prov. xxii. 24.

III. On Piël, Pual, and Hithpaël.

8. In the *Pret.* Piël, the second syllable has *Chireq* instead of the diphthongal י־ in the greater number of examples, as קָרִיַּח, דָּפִיַּח, which is therefore adopted in the Paradigm. Before suffixes *Chireq* is always employed, e. g. דָּפִיַּחְךָ Ps. xlv. 20. Yet *Pual* has always *Tsere* (י־).

9. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3. a); hence Piël יִרְצֶה; *Hithp.* יִתְרַעַל Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as יִרְחֶה 1 Sam. xxi. 14, יִתְרַאֵץ Ps. xlv. 12. Comp. Rem. 7.

10. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.* as נִסֵּה for נִסֶּה *prove!* Dan. i. 12; הִתְחַלֵּל *feign thyself sick*, 2 Sam. xiii. 5.

11. Examples of *Yodh* retained in cases where more commonly it is omitted: *Fut.* הִדְמִינִי *will ye liken me* Is. xl. 25, יִכְסִימוּ *they cover them* Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

12. In the *Pret. Hiph.* the forms הִקְלִיף and הִקְלִיף are about equally common; before suffixes the latter is used as somewhat shorter than the other. In *Hoph.* always הִקְלִיף.

13. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הִקְטִיל); to this the *Inf. absol. Hoph.* conforms, as in הִקְפֶּדָה Lev. xix. 20. The verb רָבָה *to be much*, has three forms of the *Inf.*, viz., הִרְבֶּה *much* (used adverbially), הִרְבֵּה used when the *Inf.* is pleonastic, הִרְבִּיחַ the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

14. The *Fut. apoc.* has either the form יִרְדֶּה Is. xli. 2, יִרְחַה Gen. ix. 27, יִרְשָׁק, or (with a helping-vowel) יִרְגֵּל, for which, however, is invariably substituted the form יִרְגֵּל (§ 27, Rem. 2, c), as יִרְגֵּל 2 Kings xviii. 11, יִרְפֶּה Ps. cv. 24. Examples with gutturals: יִנְעַל Num. xxiii. 2, יִנְאֵעַ, &c., which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הִרְבֵּה for הִרְבָּה, הִרְבֶּה Ps. li. 4, הִרְחֵה for הִרְחָה, הִרְחֶה Deut. ix. 14, הִנְעֵל for הִנְעַל Ex. xxxiii. 12.

16. The *Fut.* with *Yodh* retained occurs only in הִגִּיין Job xix. 2, from יָגַה.

V. In General.

17. In the Aramæan, where, as before remarked, the verbs לָא and לָה flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in אֲ- or יֲ-. As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in הֲ-, more seldom אֲ- and יֲ-, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הֲיָה *to be* Ez. xxi. 15, עֲנֵה *opprimendo* Ex. xxii. 22, הֲפָדָה Lev. xix. 20. *Imp.* הֲיָא *be thou* Job xxxvii. 6. *Fut.* אֲלִי-הֲיָה Jer. xvii. 17, אֲלִי תִבֵּה *follow not* Prov. i. 10, אֲלִי-הֲעֵשֶׂה *do not* 2 Sam. xiii. 12.*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in הֲחִלִּי Is. liii. 10; וְחִנִּי Jer. iii. 6, and hence in the *Plur.* הֲחִסִּי Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form יוּ; viz. נִאָּרָה, contracted נִאָּרָה *to*

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֲ-) and (ִ-). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Ez. v. 12.

be beautiful, from נָאָה; מִנְחָוִים *the archers* Gen. xxi. 16; but especially שָׁחָה *to bow*, פִּילֵל שָׁחָה, hence the Reflexive הִשְׁתַּחֲוֶה *to bow one's self, to prostrate one's self, 2 pers.* הָיָה and יָרָה, *Fut.* יִשְׁתַּחֲוֶה, *apoc.* יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה (analogous with יָרָה for יָרָה).

19. Before *suffixes*, the ה final, with the preceding vowel, falls away, as עָנִי he answered me, עָנָה, עָנָה, *Fut.* יִעָנֶה, *Hiph.* יִעָנֶה. Very seldom הִי takes the place of the final הִי or הִי, as in יִכְסִימוּ he will cover them, Ps. cxl. 10, הִכְסִימוּ smite me 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suffix* the older form גָּלָה (see No. 4), yet with a short *ā*, as in the regular verb, e. g. פָּלַח for בָּלַח Zech. v. 4; in *pause* עָשָׂה Job xxxiii. 4.

VI. Relation of Verbs לָה and לָא to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לָה,

- a) Which have adopted the vowel-points of verbs לָה, e. g. *Pret.* פָּלַח Ps. cxix. 101; *Part.* הָטָה Eccles. ix. 18; viii. 12; *Piël Pret.* מָלָה Jer. li. 34, רָפָה 2 Kings ii. 21; *Fut.* יִגְמָה Job xxxix. 24; *Niph. Pret.* נָפַלָה (after נָגַלָה) 2 Sam. i. 26; *Hiph. Pret.* הִתְנַפְּלָה Jos. vi. 17.
- b) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רָפָה Ps. lx. 4; *Niph.* הִתְנַבְּהָה 1 Kings xxii. 25; *Piël Fut.* יִמְלָה Job viii. 21.
- c) Which in all respects have the appearance of verbs לָה, e. g. *thou thirstest* Ruth ii. 9; *they are full* Ez. xxviii. 16; *Inf.* הִטָּה לְסִין Gen. xx. 6; *Fut.* הִרְפִּינָה they heal Job v. 18; *Part. fem.* יָצָה Eccles. x. 5; *Part. pass.* נָשָׂה Ps. xxxii. 1; *Niph.* נִרְפָּה Jer. li. 9; *Hithp.* הִתְנַבְּרָה thou prophesieth 1 Sam. x. 6; *Inf.* הִתְנַבְּרָה 1 Sam. x. 13.

22. On the contrary there are forms of verbs לָה which, in some respects, follow the analogy of verbs לָא. E. g. in their consonants, יָשַׁנָּה *it is changed* Lam. iv. 1; שָׁנָה 2 Kings xxv. 29; יָחַלָה and he was sick 2 Chron. xvi. 12; in their vowels, תָּכַלָה 1 Kings xvii. 14; in both, תָּלַאִים 2 Sam. xxi. 12.

SECT. 75.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Fut.* יִדַּד Nah. iii. 7, and יָדַד Gen.

xxx. 40 (after the analogy of verbs פָּן), *Hiph.* הָנִיר (as a verb לָנֵס), but in *Fut. Hoph.* יָנִיר (as פָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them :

- a) Verbs פָּן and לָא (comp. §§ 65 and 73); e. g. נָשָׂא *to bear*, *Imp.* שֵׂא, *Inf.* constr. שֹׂאֵר (for שֹׂאֵר), also שֹׂאֵר (comp. § 73, Rem. 3), *Fut.* הִשְׁשִׁינָה for הִשְׁשִׁינָה Ruth i. 14.
- b) Verbs פָּן and לָא (comp. §§ 65 and 74), as נָטָה *to bend*, נָחַה *to smile*. Hence *Fut. Kal* נָטָה, *apoc.* נָטָה, נָטָה and נָטָה and he sprinkled (from נָטָה); *Pret. Hiph.* הִנָּחָה, *Fut.* נָחַה, *apoc.* נָחַה, נָחַה, so also נָטָה; *Imp.* הִנָּחָה, *apoc.* נָחַה; *Inf.* הִנָּחוּ; *Part.* נָחָה.
- c) Verbs פָּא and לָא (comp. §§ 67 and 74), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יֵאָפֶה, *plur.* יֵאָפִי, *Deut.* xxxiii. 21 for יֵאָתָה; *Fut. apoc.* יֵאָאֵר Is. xli. 25 for יֵאָתָר; *Imp.* אָתָר for אָתָר (§ 23, 4, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* הִתְאָתָר for הִתְאָתָר Is. xxi. 14; *Fut. apoc.* יֵאָאֵל 1 Sam. xiv. 24, from אָלָה *to swear*.
- d) Verbs פָּר and לָא (comp. §§ 68, 69, and 73), as רָצָא *to go forth*, *Imp.* צָא, *Inf.* צָאֵר, *Hiph.* הוֹצִיא.
- e) Verbs פָּר and לָא (comp. §§ 68, 69, and 74), e. g. רָחָה *to throw*, in *Hiph.* *to confess*, *to praise*, properly פָּר, and רָחָה *to throw*, רָפָה *to be beautiful*, which are really פָּר. *Inf.* רָחָה, רָחָה; *Imp.* רָחָה; *Fut.* נִרְחָה, with *suff.* נִרְחָה *we shot at them* (from רָחָה), Num. xxi. 30; *Piël* נִרְחָה for נִרְחָה; *Hiph.* הוֹרָחָה, הוֹרָחָה, *Inf.* הוֹרָחָה; *Fut.* יוֹרָחָה, *apoc.* יוֹרָחָה.
- f) Verbs פָּר and לָא, particularly the verb בִּיאָה *to come*; *Pret.* בָּא, בָּאָה, once בָּאָה for בָּאָה 1 Sam. xxv. 8; *Hiph.* הִבְיִיאָה, הִבְיִיאָה, and הִבְיִיאָה; *Fut.* אָבִיאָה for אָבִיאָה Mic. i. 15; *Imp.* הִבְיִיאָה Ruth. iii. 15. So רָבָה *he refuses*, *Hiph.* from נָא Ps. cxli. 5.

Deserving of notice also, *g*) is the verb הָרָה *to live*, which is treated as a verb לָנֵס, and hence has הָרָה in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. The synonymous and kindred stem חָרָה is in frequent use.

SECT. 76.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּר and פָּר, לָא and לָא, עָר and עָר, stand in a very intimate relationship, as appears from the similarity in their meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification cleaves (*bilateral root*, § 30, 2), so that the third feeble radical is not taken into account. Thus דָּבַר, דָּבַר,

דָּרַךְ, דָּרַא, דָּרַק all mean *to strike, to beat in pieces*; נָדַד, נָדַר, נָדַה *to flee*.

In this manner are related in form and signification,

1. Verbs עָל and עָל (in which the essential stem-letters are the first and last), e. g. מִיָּדָה and מִיָּדָה *to become poor*; מִשָּׁשׁ and מִשָּׁשׁ *to feel, to touch*, נָדַד and נָדַר *to flee*.

2. Verbs פָּן and פָּן (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs נָצַב and נָצַב *to place*, נָקַשׁ and נָקַשׁ (*yagosh*) *to fowl*; to the former class, especially to verbs עָל, in גָּוַר and גָּוַר * *to fear*; טוֹב and טוֹב *to be good*; נָסַךְ and נָסַךְ *to anoint*; רָפַח and רָפַח *to blow*; נָפַץ and נָפַץ *to break in pieces*. Verbs פָּא are more seldom found connected with these classes, as אָנַם and אָנַם *to be destroyed*; אָדַשׁ and אָדַשׁ *to thresh*, &c.

3. Verbs לָא and לָא (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּבַא and דָּבַא *to break in pieces*; קָרַא and קָרַא *to meet*; to verbs of the former classes, in מָצַח and מָצַח *to suck*, דָּחַח and דָּחַח *to thrust*, &c.

SECT. 77.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἐρχομαι*, Aor. *ἔλθοις*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2, *ἔβην*, from the original form *βαίνω*.

Of these verbs the following are the most common :

שָׁמַח *to be ashamed*, Hiph. הִשְׁמַח, but also הִשְׁמַח (from שָׁמַח), especially with the intransitive signification *to feel ashamed*.

טוֹב *to be good*, Pret. טוֹב. Fut. רִטַּב (from טוֹב). Inf. טוֹב. Hiph. הִטַּב.

גָּוַר *to fear*. Fut. גָּוַר (from גָּוַר).

נָצַב and נָצַב *to place*, neither used in Kal. Niph. נָצַב *to stand*. Hiph. הִנָּצַב and Hoph. הִנָּצַב. Hithp. הִנָּצַב.

נָפַץ *to break in pieces*. Fut. נָפַץ (from נָפַץ). Imp. נָפַץ. Niph. נָפַץ.

* It is worthy of remark, that the verbs פָּא which have sprung from verbs עָל, are apt from their origin to take *o* in the second syllable. Besides the above example, we have קוֹשׁ and קוֹשׁ *to fowl*, כּוֹל and כּוֹל *to contain, to be able*.

Piël נָסַף (from נָסַף). *Pil.* פָּוֹצֵץ (from פָּוֹץ). *Reflex.* הִתְפַּצֵּץ. *Hiph.* הִפְעִיץ. *Pilpel* תִּפְצֹץ Job xvi. 12.

צָרַר and צָרַר *to be strait*. Hence *Pret.* לִי צָר I am in a strait, lit. *it is strait to me*, from צָרַר. *Fut.* יָצַר (from יָצַר) and יִצְרֶה. *Hiph.* הִצִּיר, הִצִּיר, *to bring into a strait, to distress*. The related form צִיר is transitive, *to press*, hence *to besiege*.

שָׁתַה *to drink*, used in *Kal*; but in *Hiph.* הִשְׁתָּה *to give to drink*, from שָׁתַה.

On הָלַךְ *to go*, see above § 68, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed *tenses* from each other;

יָכַל *he is able*, יֻכַּל *Fut. Hoph.*, *he will be able*, used for *Fut. Kal* which is wanting;

וּסְרָה *he has added*, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף.

נִגַּשׁ *to approach*. *Pret. Niph.* נִגַּשׁ for the *Pret. Kal* which is not in use; yet the *Fut.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גָּשִׁי of *Kal* are all in use.

Rem. 2. The early Grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יִתְחַנֵּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנְתֶּךָ *in thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending יָדָה, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III.

OF THE NOUN.

SECT. 78.

GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished (§ 79, comp. § 92).

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 82, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 88). The relation of case in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 115). On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflection* of nouns in Hebrew.* Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 117).

SECT. 79.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax § 105, 2-4).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally נִּי , as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following [i. e. when it is not in the *construct state*, § 87], the נִּי usually appears in the weakened form נִי־ , or is shortened to נִי unaccented. The original נִּי is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 87, 2, b, § 89, 4), we have as feminine ending

* This has been called [by Gesenius himself and others] the *declension* of the Hebrew noun.

- a) Most commonly an accented ה־ , as סוס *horse*, סוּסָה *mare*;
 b) An unaccented ה־ , after a guttural ה־ (which also remains unchanged before the genitive), as קָטַל, *fem.* קַטְלָה *kill*, מוֹדַע, *fem.* מוֹדַעַת *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 92, 2). When the *masc.* ends with a vowel, we have for ה־ simply ה, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*; חַטָּא *sinner*, חַטָּאת *sinfulness*, *sin*. The vowel-changes occasioned by these endings are exhibited in § 92.*

Rem. 1. The feminine form in ה־ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קָטַלְתָּ oftener than קַטְלָה, לָמַדְתָּ than לָמַדָּה); it is moreover, in common with ה־ , a form for the *construct state* (§ 93, 1).

2. Unusual feminine terminations:

- a) ה־ , as בְּרָקֶה *emerald* Ez. xxviii. 13, קָנָא *pelican* Is. xxxiv. 11, שָׁמַעַר *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighboring tribes, as צָרְפָּה *Sarepta*, אֵילָה *Ælana* in Idumea, on the Arabian Gulf.
 b) ה־ , almost exclusively poetical, e. g. נַחֲלָה *heritage* Ps. xvi. 6, עֹרֶה *help* Ps. lx. 13, but in prose also is found מָחָר *tomorrow* Gen. xix. 34.
 c) א־ , Aramæan orthography for ה־ , found chiefly in the later writers, e. g. שָׁנָא *sleep* Ps. cxxvii. 2, קָרְחָא *baldness* Ez. xxvii. 31, מָטְרָא *mark* Lam. iii. 12.
 d) Very rare ה־ , a weakened form of ה־ (§ 27, Rem. 4), as זִוְרָה for זִוְרָה Is. lix. 5.
 e) ה־ , without the accent, as רָחֶמֶה Deut. xiv. 17, בִּזְרָה *burning furnace* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ה־ ; but the Punctators, not comprehending the feminine here, marked the ה (by depriving it of the tone) as not feminine, which is however no rule for us. Also לַיְלָה *night* seems by the tone like a *masc.* form, particularly as it is always construed as *masc.*, and we find לַיְלָה also occurring. Like are הַחֶרֶסֶת *the sun* Judges xiv. 18 (else חֶרֶסֶת), נַחֲלָה *brook* Ps. cxxiv. 4, הַמָּוֶת *death* Ps. cxvi. 15, and some other words. But much is here doubtful.†
 f) ה־ in poetry, properly a double ending (as in זֹאתָ *this f.* = זֹאתָ Jer. xxvi. 6 *Kethibh*, and in the verbal form גָּלְתָּה , § 74, 4), e. g. עֲזָרְתָּה *help* (= עֲזָרְתָּה , עֲזָרְתָּה), יִשְׁוּעָתָה *salvation* (= יִשְׁוּעָתָה), עֲוֹנָתָה *wickedness*

* On the feminines not distinguished by the form, see § 05, 1. 3. 4.

† The ending ה־ in these words has been taken for the termination of the Aramæan *emphatic state*, so making נַחֲלָה pass for נַחֲלָה . But there are these objections: 1) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised, 2) That the examples in part

(= עֵלָה), see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.*

3. It is wholly inapt to consider [as Gesenius and Nordheimer did] the vowel ending הַ-† as the original termination of the feminine, and the *consonant* ending ה- as derived from it. The Æthiopic still has the ה constantly, and in Phœnician also the feminines end almost without exception in ה (not ה or א), which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii Monumenta Phœnicia*, pp. 439, 440). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause, the modern Arabic is, in this respect, much like the Hebrew.

SECT. 80.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 81), as אב *father*, אם *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 82-84), as צַדִּיק *just*, צַדִּיקָה, צִדְקָה *righteousness*, from צַדַּק *to be just*, רם *high*, רִמָּה *high place*, מְרוֹם *height*, from רָם *to be high*; or from another noun (*Denominatives*), as רֶגֶל *foot*, מַרְגְּלוֹת *place at the feet*. The Verbals are by far the most numerous class.

Rem. 1. Many of the early Grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into
a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and
b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַלְכִּיהָ, מַלְכָּה. These formative letters are:

ו, י, ה, נ, מ, א, ה, (הַאֲמַנְיָהוּ)†

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיעַל properly *worthlessness, baseness*, צִלְמָתָא *death-shade*. As proper names, they occur pretty frequently, e. g. גִּבְרִיאֵל *man of God*,

belong to the more ancient books, and 3) That we find among them so old and familiar a word as לַיְלָה. Yet לַיְלָה might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like בְּגִבְעָה § 88, 2, c. See *Gesenius's* Lexicon under לַיְלָה in the Note.

* This ending הַ- too has been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

† A consonantal ה *h* is quite out of the question in this ending.

‡ From this *vox memorialis* (§ 5, Note †) the *nomina aucta* are also called, by the old Grammarians, *nomina heemantica*.

יְהוֹרִיקִים *whom God raises up*, חֲזָקִיחוּ *strength of Jehovah*, אָבִימֶלֶךְ *father of the king*, יְרוּשָׁלַם *foundation of peace*.

SECT. 81.

PRIMITIVE NOUNS.

1. The number of Primitives is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas, e. g. most of the names of natural objects, as שְׁעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), חֲסִידָה *stork* (prop. *pia sc. avis*), שְׁעִרָה *barley* (prop. *bearded*, also from שָׁעַר), זָהָב *gold* (from זָהַב = צָהַב *to be yellow*). Decidedly primitive are the cardinal numbers (§ 95), and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, שֹׁד *τίθη, female breast*.

2. The *form* of the Primitives is that of the simplest verbals, as קָטַל, קָטַל, and it makes no difference, in the grammatical treatment, to which class the nouns belong.

Some follow the analogy of the regular (§ 83), others that of the irregular verb (§ 84), e. g. אָדָם *man* as if from אָדָם; on the contrary, אָב *father*, אִם *mother*, as if from אָבָה, אִמָּם, which is very improbable.

SECT. 82.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, namely, the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדָעָה *(to know) knowledge*, אֹיֵב *(hating) enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the verbal noun, e. g. the Participles קָטַל, קָטַל, the Infinitives מִקְטָל, קְטֻלָּה (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as the *place* of the action), and are, therefore, mostly *abstract*; that

participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God* himself; in Heb. מִדְּרֵךְ *acquaintance* and *an acquaintance*; פְּרִיז *simplicity* and *a simple one*; on the contrary הַטְּמֵאָה *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 83, 5. 6. 11).

2. For facilitating the general view we treat first of the *derivatives* from the regular verb (in next section) and then of those from the irregular (§ 84).

SECT. 83.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

1. *Forms originally Participles, or participial Nouns, from Kal.*

1. קָטָל, *fem.* קַטְלָה, the most simple participial form of verbs *middle A* (§ 49, 2), in use as a participle only in verbs כָּרַח (§ 71, 4). It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It also occurs, however, with an abstract sense (No. 12).

2. קָטַל, *fem.* קַטְלָה, Part. of verbs *middle E*, mostly serves for intransitive notions (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, זָקֵן *old man*; יָבֵשׁ *dry*; יָבֵשׁ *fat*.

3. קָטַל and קָטַל (with firm *o*), *fem.* קַטְלָה, Part. of verbs *middle O* with intransitive sense, e. g. קָטַן *small*, יָרֵךְ *fearing*, יָרֵךְ *fowler*; then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As a subst. *abstr.* כְּבוֹד *honour*, שָׁלוֹם *peace*. No. 21 with the doubling of the last radical must not be confounded with this.

4. קָטַל, *fem.* קַטְלָה, the usual participial form of transitive verbs, e. g. אֹיֵב *enemy*, יוֹדֵק *suckling*; hence of the instrument by which the action is performed, as חֶרֶב *a cutting instrument, a weapon*. A feminine with a collective signification is found in אֶרְהָה *caravan*, properly the *wandering, wandering host*.

5. קָטַל and קָטַל, passive Participles of Kal, the latter (Aramæan) form employed rather as a substantive, like the Greek verbals in *ρός*. E. g. אֶסֶר *imprisoned*, מְשִׁיחַ *anointed*, אֶסֶר *prisoner*, מְשִׁיחַ *anointed one*. With an active signification also, in intransitive verbs, as צָעִיר *small*, צָעִיר *strong*. Some words of this form express the *time* of the action, as קָצִיר *time of*

* Under the regular verb we here include the ver' with gutturals, §§ 62—64.

cutting, harvest, חָרַשׁ *time of ploughing*, like the Greek verbals in *tós*, e. g. ἄμνητός, ἀγοτός, properly *the being harvested*, or *ploughed*. The feminines are prone to take the abstract signification (Synt. § 105, 3, b), e. g. יְשׁוּעָה *deliverance (the being delivered)*.

6. קָטַל (Arabic كَتَلَ), with Qamets unchangeable. In *Arab.* it is the usual intensive form of the Participle, and hence in *Heb.* expresses what is *habitual*, e. g. נָקַח *apt to bull*, חָטָא *sinner* (diff. from חָטָא *sinning*), גָּנַב *thief*; so of occupations, trades, e. g. טָבַח *cook*, חָרַשׁ (for חָרַשׁ) *faber*. Here again the feminine (קָטְלָה or קָטְלָה) often takes the abstract signification, as חָטְאָה *female sinner* and *sinfulness*, sin; בָּרָחָה *burning fever*, with a guttural טָבַעַה *signal*. Such intensive forms are also the three following.

7. קָטַל and קָטַל, of which forms are most adjectives in the *Chaldee*, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate*. In *Heb.* of intransitives only.

8. קָטַל, as חָסֵד *censurer*, שָׂכֹר *drunken one*, גִּבּוֹר *strong one, hero*, seldom in a passive sense, as יָלֵד *born*.

9. קָטַל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חֲנֻכָּה *hunch-backed*, כְּהֹהֵן *bald-headed*, אֵלֵם *dumb*, עִוֵּר *blind*, חֲסֵה *lame*, חֲרֵה *deaf*. The *abstr.* signification is found in the *fem.*, as אֲנִילָה *folly*.

II. Nouns after the manner of Infinitives of Kal.*

10. קָטַל, קָטַל, קָטַל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and last are employed in the verb as Infinitive (§ 45. 2). As nominal forms they are unfrequent, e. g. אָבִיר *man*, פְּאִיר *ornament*, צֶחֶק *laughter*. Instead of these, the three *segholate* forms,

11. קָטַל, קָטַל, קָטַל, are far more frequent. E. g. מֶלֶךְ *king* (for מֶלֶךְ, § 28, 4), סֵפֶר *book* (for סֵפֶר, § 28, 4), קֹדֶשׁ *(sanctuary)*; these have the characteristic vowel in the third syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Patach* is used with gutturals, as זֶרַע *seed*, נֶצַח *eternity*, עֹמֵל *work*. Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכָמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, specially in the form קָטַל, e. g. מֶלֶךְ *king*, נָעַר *a youth*, בָּרָה *brutish*, עָבֵד *servant*, בָּעַל *lord*, אָבִיר *man*. In such forms the concrete sense is secondary and derived from the abstract, as in נָעַר prop. *brutishness*, בָּרָה prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ from participial forms, meaning *ruling, serving*.† But altogether the meaning of the forms is very various, e. g. even for the instrument, as חֶרֶב *sword*, חֲרָט *graving-tool*, and passively

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גִּבּוֹר as the name of a town with גִּבּוֹר *a wall*, and פֶּתֶח shortened (in the *constr. state*) from פֶּתַח *shoulder*.

לחם *bread*. In the passive sense the form קָנַל is more common, as אָכַל *food*; this form קָנַל is also more used in the abstract sphere, hence נַעַר *a youth*, נַעַר *youth*.

12. קָנַל, like No. 1, fem. קָנַלָּה, very often with the *abstr.* sense. E. g. רָעַב *hunger*, אָשָׁם *guilt*, שָׂבַע *satiety* (besides their *concretes* רָעַב *hungry*, אָשָׁם, (שָׂבַע, *fem.* צְדָקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָנַל, as שָׁכַר *strong drink*, עֵנָב *grape*.

13. קָנַל, קָנַל, קָנַל, קָנַל, all with an unchangeable vowel between the second and third radicals, and a Sh^eva under the first, as קָנַל *book*, בָּאָד *pain*, שָׁבִיל *way*, חֲלוֹם *dream*, דְּבִיר *dwelling*; sometimes with Aleph prosthetic, as אֶזְרוֹעַ = אֶזְרוֹעַ *arm*, אֶפְרָח *brood*. The corresponding *feminines* will suggest themselves; the forms קָנַלָּה, קָנַלָּה coincide with those of *feminines* in No. 5.

14. מִקְנָל, the Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מִזְמוֹר *song*, מִחְמָד *desire*, מִלְקָח *booty*, מִמְלָכָה *kingdom*, מִשְׁפָּרָה *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar*, מִדְּבָר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven*, *wilderness*; and the instrument, as מִמַּאֲלָה *knife*.

15. קָנַל, קָנַל, and other similar forms, with the terminations וֹן and וֹן, as פְּתָרוֹן *interpretation*, שֻׁלְחָן *table*, קָרְבָּן *offering*; but there are also forms like זִכְרוֹן *remembrance*, נְבוֹנָה *prophetic vision*.

For וֹן there is a truncated form וֹ, written also וֹ, which occurs especially in proper names, as מִגְדוֹ and מִגְדוֹן, שְׁלֵמָה for שְׁלֵמוֹן (comp. *Ilátōn*, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is restored, e. g. שִׁילֹנִי from שִׁילָה the city *Shilo* (also still *Shilum*).

16. With the feminine ending וֹה, e. g. סְבִלִית *folly*, רְפָאוֹת *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times וֹה in earlier use, as שְׁאֲרִית *remnant*. Comp. the denominative nouns § 85, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* נִקְנַל, as נִקְנַלֹּת (plur.) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מוֹמְרָה *snuffers*, מוֹמְרָה *pruning-knife*.

20. From *Poël*, as עוֹלֵל and עוֹלֵל *child*.

21. From *Pilel* קָנַל, fem. קָנַלָּה, and 22. קָנַל, for the most part adjectives of colour, as אָדָם, fem. אֲדָמָה *red*, רֵאָן *green*.*

23. קָנַל, קָנַל, forms of adjectives with a *diminutive* signification (§ 54, 3), as אֲדָמָה *reddish*, שְׁחָרָח *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אֲסֻפָּה (with the passive form for אֲסָפָה) *collected rabble*.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* the form נִפְתָּלִים *struggles*.

* No. 21 may be regarded also as a mere modification of No. 3.

25. From *Piël*, like נִפְץ *dispersion*, more frequently in the *Fem.*, as בִּקְשָׁה *request*, with Qamets unchangeable.

26. קָטוּל, and 27. תִּקְטִיל, תִּקְטֹל, likewise Infinitives of *Piël* (the latter very common in Arabic), E. g. שָׁלוֹם *requital*; הִבִּיט *folding of the hands*; הִנְתִּיב *benefit*; תִּכְרֶה *mantle*.

28. From *Hiph.* of the form הִזְכִּירָה *remembrance-offering*, הִשְׁמַעְתָּ *announcing*, Aramæan Infinitives. The Qamets is firm.

29. From *Hithp.* הִתְרַשׁ *register*.

30. From *Poël*, like הִזְלִיתָ *folly*, and perhaps 31. like קִישׁוֹר *smoke*, צִינֻק *prison*.

32. From *Piël* אָפַדָּה *a putting on*, and 33. נִאֲפִיף *adultery*.

34. פָּתַחְתָּ *opening*, Inf. to No. 23.

35. שָׁתַּטַּל, e. g. שֵׁלֶהֶב *flame* (comp. § 54, 6).

36. Quadriliterals, like סִלְקָם *locust*.

SECT. 84.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs פָּן.

Connected with the *Inf.* of *Kal*, 14. מִנְחָה *gift*, מִנְחָה *overthrow*; of *Hiph.* 28. הִצִּילָה *deliverance*. The noun מִדַּע *knowledge*, from יָדַע; see § 70.

II. From Verbs עָט.

From the *Part. Kal*, 1. הָם *upright* (like קָטַל), commonly with *Pattach* (to indicate the sharpening of the syllable), הֵל *abject*, רַב *much*, *Fem.* הֵלָה, הֵמָּה;* 2. מִן *fat*. From the *Inf.* 10, 11. בִּז *booty*, חֵן *favour*, חֹק *law*, *Fem.* מִלָּה *word*, חֻקָּה *law*; 14. מִנְעוּ *fastness*, מִסָּב *that which surrounds anything*, *Fem.* מִגֵּלָה *roll*. The form מִסָּב sometimes, by retraction of the tone, becomes a segholate form, as מִתְּמָר *bitterness*, מִתְּרָה *timidity* (from מִתְּרָה). 22. מִתְּמָל *contemned*, מִתְּמָל *naked* (a collateral form of *Pilpel*). 27. הִתְּמָל *praise*, מִתְּמָל *prayer*, with the segholate form also, as מִתְּמָס *a melting away* (from מִתְּמָס), מִתְּמָס *mast* (from מִתְּמָס *to make a tremulous sound*). From the unfrequent *Conj. Pilpel* (§ 54, 4), גִּלְגַּל *wheel*, from גִּלְגַּל *to roll*.

III. From Verbs פָּר and פָּר.

The Participial forms are regular. Forms originally Infinitives are: 10. הִפֵּס, *Fem.* הִפְסָה, הִפְסָה *knowledge*, מִפְסָה *counsel*. 13. מִסֹּד for מִסֹּד *divan*.

* On the formation of feminines without the Daghesch, see § 92, Rem. 2.

14. מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלָדָה *birth*, מוֹסָר *punishment*; from verbs prop. פִּי מִיטֵב *the best*. 27. הוֹשֵׁב *inhabitant*, הוֹלָדָה *generation*, הַיָּמִין *the south*.

IV. From Verbs לוֹ and עִי.

Participles: 1. זָר *foreign*; 2. גֵּר *stranger*, עֵדָה *a witness, testimony*; 3. טוֹב *good*, טוֹבָה *what is good*. Infinitives: 11. Different segholate forms, as מָוֶת *death*, and בֵּית *house*; קוֹל *voice*, רוּחַ *spirit*; *Feminines*, עוֹלָה and עוֹלָה *evil*, בִּשְׁת *shame*; 14. מְנוּחָה *Fem. rest*, מְקוֹם *place*, also מְשׁוּט *oar* (from שׁוּט); 27. הַבִּינָה *intelligence*, הַעֲדָיָה *testimony*; 28. הַנָּחָה *rest*.

V. From Verbs לָהּ.

Participles: 2. רַפָּה *fair*, קָשָׁה *hard*, *Fem.* רַפְּיָה, קָשִׁיָּה. Some lose the ה־, as הָיוּ *sign*, for הָיָה. 4. רָאָה *seer*, *Fem.* רֹאֶה *burnt-offering*. 5. כִּסִּי *covering*, נָקִי *pure*, עָבִיר *poor*. Originally Infinitives: 11. The segholates in different forms; not often with the ה־ retained, as in בָּכָה *a weeping*, רֵעֵה *friend*, חֲזָה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רָצָה (for רָצָה). Sometimes the original י or ו appears. The י then quiesces in *Chireq* (comp. on רָחַי, § 74, Rem. 3), as in פְּרִי *fruit*, חֲלִי *sickness*. The ו also quiesces as in בָּרוּי *waste*. In masculines the third radical rarely remains a consonant, as in קָצִי *end*, חֲלִי *sickness*, though in feminines it is always so, as in שְׁלֵמָה *rest*, לְוִיָּה *garland*. 13. סָתָי *winter*, שָׁתָי *fem. שְׁתָּיָה a drinking*; *Fem.* מִנָּה *part*, חֲצוּת *the half*, שְׁחִיתָה and שְׁחִיתָה *pit*. 14. מְקַנָּה *possessions*, מְרָאָה *appearance*; *Fem.* מְצֻנָּה *command*. Apocopated form מֵעַל *height*, for מַעְלָה. 15. קִנְיָן *wealth*, פְּקִידוֹן *destruction*. 27. תְּבִלָּה *annihilation*, תְּבִנָּה *structure*, תְּרִבּוּת *brood*. 28. אֲשָׁר *testicle*, for אֲשָׁרָה, from שָׁבָה.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the beginner:

1. From a verb לָא and לָא, שָׁא *elevation* for שָׂא, from נָשָׂא, Job xli. 17.
2. From a verb פָּי and לָא, הוֹרָה *instruction, law*, מוֹפֵת *sign*, prob. from יָפָה.
3. From a verb עָא and לָא, שִׁחַ *tumult*, Num. xxiv. 17, from שָׂחַ, for שָׂחַ.
4. From a verb עִי and לָא, אִי *island*, from אָנָה *to dwell*, for אָנָה; אִי *sign* for אָנָה, from אָנָה; קוֹ *cord*, from קָנָה; חָא *chamber* for חָא, from חָנָה *to dwell*; גוֹי *people*, from גָּיָה, Arab. *to flow together*; יִי *irrigating* for יִי, from יָיָה.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, e. g. גֵּר *wine-press* for גָּנָה, גָּנָה (from גָּנָה); אַף *anger* for אָנָה; עֵת *time* for עָתָה (from עָתָה); וּיָי for וּיָיָה (from וּיָיָה) *brightness*.

SECT. 85.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb, e. g. קֶדְמוֹן *eastern* immediately from קָדַם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than Verbals) being formed in imitation of nouns derived from the verb. The Verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 83, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German [and English too and Welsh], the Verbals and Denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as שַׁעַר *porter*, from שָׁעַר *gate*; בָּקָר *herdsman*, from בָּקַר *cattle*; בֵּינָה *vinedresser*, from בָּנָה *vineyard*.

2. Like Verbals of No. 6, קֶשֶׁת *archer*, from קָשַׁת *bow*; מַלְאָח *seaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1, 2) indicate one's *employment, trade, &c.*, like Greek nouns in *της, τῆς*, e. g. *πολίτης, γεωμμεταίης*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עָיַן *fountain*; מַרְגְּלוֹת *place about the feet*,—*about the head*, from רָגַל *foot*; מַקְשָׁה *field of cucumbers*, from קָשָׂה *cucumber*. Comp. ἀμπελών, from ἄμπελος.

4. *Concretes* formed by the addition of וֹן, וֹת, as קֶדְמוֹן *eastern*, from קָדַם; אַחֲרוֹן *hindler*, from אָחַר; לִוְיָהוּ *wound*, hence *coiled animal, serpent*, from לוּוּהָ *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac וֵן, as אִישׁוֹן *little man (in the eye)*, אִפְּלוֹן *apple of the eye*, from אִישׁוּרִין (term of endearment for אִשְׁרָאֵל, *darling, pious nation* (from אִשְׁרָיִר = אִשְׁרָיִר *upright, pious*).

5. Peculiar to this class of nouns is the termination יָ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. נִכְרִי *strange*, from נִכְרָה *any thing foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite* from בְּנֵי־יָמִין (for the use of the article with such forms, see § 109, 1, Rem.). Rarely instead of יָ we have א) the ending יָ (as in Aramæan), as בִּילְיָ *deceitful*, and in proper

names, as חַגִּי (festive) *Haggai*; and b) the corresponding חָ as לֶבְנָה (prop. milky) *white poplar*.

6. *Abstract nouns formed from concretes* by the addition of וָה and יָה—(comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. מַלְכוּת *kingdom*, immediately from מֶלֶךְ; אֶלְמְנוּת *widowhood*, from אֶלְמָן; אֶלְמָנָה *widower, widow*; רֵאשִׁיּוֹת *principium*, from רֵאשׁ = ראש *princeps*. (See the verbals No. 16.).

SECT. 86. OF THE PLURAL.

1. The *plural termination for the masculine gender* is יִם, e. g. סוּס *horse*, pl. סוּסִים *horses*, at times written defectively יִם, as in Gen. i. 21, תַּיִם. Nouns ending in י take יִם in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִיִּים (§ 91, VIII.), שָׁרִיִּים *crimson garments* from שָׁרִי. Nouns in הָ lose this termination when they take the plural ending, e. g. הָזֶה *seer, plur. הָזִים*.

This ending *īm* is also prevalent in Phœnician, e. g. צִידָנִים *Sidonians*, in Aramæan it is *în*, in Arabic *ūn* (nominative) and *in* (oblique cases), in Æthiopic *an*. It is, moreover, identical with the ending *in* in 3 *p. pl. masc.* of verbs.

Unusual terminations of the *plur. masc.* are:

a) יָ, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings* Prov. xxxi. 3; יָמִין *days* Dan. xii. 13, defectively אִיָּן *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) יָ (with ם cast off, as in Dual רָרִים for רָרִים Ez. xiii. 18; comp. the constr. st. § 87, 2), e. g. מִנִּים *chords* Ps. xlv. 9; עַמִּי *peoples* 2 Sam. xxii. 44 (yet in the parallel passage Ps. xviii. 44 we have עַם, but the other form in Lam. iii. 14 and Ps. cxliv. 2). This ending is, however, doubted by many in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K^{thibh}), see *Gesenius's Lehrgebäude der Heb. Sprache*, S. 524 ff. More doubtful is

c) יָ (like the constr. state in Syriac). Here are reckoned, e. g. חוּרִי *white cloths* Is. xix. 9; שָׂרִי for שָׂרִים *princes* Judges v. 15, חֲלוּזִי *windows* Jer. xxii. 14. Yet this last is perhaps Dual (§ 86, b, Rem. 1) *two windows*, שָׂרִי may be *my princes* (with suff.), and יָ in חוּרִי may be a formative syllable. Farther חֲשׂוּפִי in Is. xx. 4 is constr. st., but the יָ belongs to the stem in גּוֹבִי *locust-swarm* Nah. iii. 17 (from גָּבָה), and in שָׁרִי (= שָׂרִי after the form תִּשְׁתָּל) *the Almighty*; finally, in אֲדוֹנִי *the Lord* (prop. *my lord*) it is originally a suffix, see § 119, Rem. 4.

2. The *plural termination for the feminine gender* is וֹת. This takes the place of the feminine termination ת, תָּ, תֵּ, when the noun in the singular ends with one of these; other-

wise it is merely appended to the form of the singular, as תְּהִלָּה *song of praise*, plur. תְּהִלּוֹת; אֵפֶת *letter*, plur. אֵפֶתוֹת; אֵיטָר *a well*, plur. אֵיטָרוֹת. Feminines in יָה form their plural in יוֹת, and those in וָה, in יוֹת, e. g. עִבְרִיָּה *Hebrewess*, plur. עִבְרִיּוֹת; מְלָכָה *kingdom*, plur. מְלָכוֹת. These plural terminations have, however, for their basis, the endings יָה and יָה in the singular.

It is only from a disregard of the origin of the terminations יָה and יָה that some words which end with them, form their plural by the addition of יָה, e. g. חַיִּית, plur. חַיִּיתִים and חַיִּיתוֹת; זָנוּת *whoredom*, plur. זָנוּתִים; אֶלְמָנוּת *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֲדוֹת (*ēdh^e-vōth*) *laws*, with Vav as consonant, from the singular עֲדוּת.

This ending וֹת (*-ōth*) stands for *-āth* (as it sounds in Arab., Æth., and Chaldee, see on the change of *ā* to *ō* in § 9, 10, 2), and *-āth* is properly only a longer and stronger form of the singular ending *-āth* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-āth* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 91, 93.

3. Words which are of two genders (§ 105, 4) have often, in the plural, both the masculine and feminine terminations, e. g. נֶפֶשׁ *soul*, plur. נַפְשׁוֹת and נַפְשִׁים; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age*, *masc.*, plur. דּוֹרוֹת and דּוֹרִים; שָׁנָה *a year*, *fem.*, plur. שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in both the plural forms, e. g. אֶרֶץ *masc. a lion*, אֶרְצוֹת *masc.* Zeph. iii. 3, דּוֹרוֹת *masc.* Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, רִמּוֹת and שָׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 86 b) is employed as the name of the living members themselves, while the plural in וֹת (which is here regarded as neuter) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles*, מַנּוּבְרִיָּה *manubria*; קַרְנָיִם *horns*, קַרְנוֹת *cornua altaris*; עֵינָיִם *eyes*, עֵינּוֹת *fountains*.

4. A considerable number of masculines form their plural in

ור, while many feminines have a plural in ים. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אב father, plur. אבות; שם name, masc., plur. שמות; on the contrary, מלה word, fem., plur. מלים; פלגש concubine, fem., plur. פלגשים, &c.

5. It is chiefly only in adjectives and participles that we find the plural endings regularly and constantly distinguished according to the gender, e. g. טובים boni, טובות bonæ; קטלים masc., קטלות fem. So also in substantives of the same stem, when the difference depends on sex, as בנים filii, בנות filia; מלכים reges, מלכות reginæ.

Rem. 1. In some few words, to the plural form in ור is added the other termination of the plural ים (before the genitive י, comp. § 87, 2), or that of the dual ים; e. g. גובה height, plur. גבוהות, construct state גבוהתי; מראשוני שאול from the head of Saul, 1 Sam. xxvi. 12; חומה wall, plur. חומות (mœnia), חומותים double wall. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in ור (§ 89, 3).

2. Some nouns are used only in the plural, e. g. מְהִיִּים men (in the Æthiopic. sing. mēl, man); and some of these have a singular sense (§ 106, 2), as פְּנִים face. Also when the actual plural of the latter is required, there is but the same way of expressing it, hence פְּנִים means also faces in Ez. i. 6.

SECT. 86 b.

OF THE DUAL.

1. As a modification of the plural we have the *dual*, which however is used only in substantives (not in adjectives, verbs and pronouns). It is indicated in both genders by the ending ים, appended to the singular, as יְדַיִם both hands, יְמֵיִם two days; but the feminine termination ה always becomes in this case ת, as שֵׁפָה lip, שֵׁפָתַי both lips, and the ה of the termination ת remains, as נְחֻשֶׁת, dual נְחֻשֶׁתַּי double fetters.

The vowel-shortening in the noun upon the addition of the dual ending is rather greater than in the plural, particularly in the segholate forms (§ 83, 11), as רֶגֶל foot, plur. רַגְלִים, dual רַגְלַי; yet קַרְנִים is used as well as קַרְנַי from קֶרֶן horn, לְחַיִּים לחי cheek.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: a) יָן and contr. יַן, as יִתְיָן Gen. xxxvii. 17 and יִתְיַן

2 Kings vi. 13 (*pr. name* signifying *two wells*); *b*) מַיִם and מַיִם, as מַיִם, מַיִם (*pr. names*); מַיִם *two* in the combination מַיִם מַיִם *twelve*; *c*) מַיִם (with ם cast off), מַיִם Ez. xiii. 18, perhaps also מַיִם (double window) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלַם *, comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַם.

2. The use of the *dual* is in Hebrew confined, except in the numerals 2, 12, 200, &c. (§ 95), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, אָזְנוֹנִים *both ears*, שִׁנַּיִם *teeth* (used of the *two rows*), נַעֲלִים *pair of shoes*, מֵאֲזִינִים *pair of scales*, or at least are thought of as forming a *pair*, as יָמִים *two* (successive) *days*, *biduum*, שְׁנָתַיִם *two years* (in succession), *bien-nium*, אַמְתַּיִם *two cubits*. In the former case the dual is used also for the plural, as שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל-בִּרְכָּיִם *all knees* Ez. vii. 17. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

Some other remarks on the use of the dual, see in § 86, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew at an earlier period made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost coextensively with the Sanskrit or the Greek; but the modern Arabic omits it in verbs, pronouns, and adjectives. The Syriac retains it only in four words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner the dual is lost in the newer Indian tongues. On the German dual see *Grimm's Gramm.* I. S. 814, 2 Ausg.

SECT. 87.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no more the living use of *case endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 115); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in more close connexion with the preceding *nomen regens*. In consequence of this connexion the tone hastens on

* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

† On some traces of obsolete case-endings, see § 88.

to the second (the genitive) of the two nouns,* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד יָד *hand of the king*; דְּבָרִים הָעָם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change [when there is any] by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the farther use of the *constr. st.* see the Syntax §§ 113, 114.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 91, 93. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun: thus,

- a) In place of the plural and dual terminations יִם and יִים, it has by throwing off the *m* simply י (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.
- b) The feminine ending ת is used, and it always takes the place of the usual termination תָּ, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַע *queen of Sheba*. When the same word has also the termination תָּ, this form of it is adopted in the *const. st.* (§ 79, 2, Rem. 1).
- c) Nouns in תָּ from verbs לָה (§ 84, V.) form their *const. st.* in תָּ;‡ but nouns in י change this termination to י. Exs. רֹאֶה, *constr.* רֹאֵה *seer*; חַי, *constr.* חַיִּי *life*; and so also גֵּיא, *constr.* גֵּיאִי *valley*.

* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.

‡ Compare § 74, 1, Rem.

On the ending י and י־ in the *const. st.*, see § 88.

Rem. Probably the ׀ at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. Quint. Inst. Orat. IX. 4, § 40. So also the corresponding *n* of the plural ending in Arabic and Aramæan is slurred over, and that of the plural ending ין in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* was strengthened by a foregoing *a* (*Guna* in Sanskrit grammar), so that *ai* arose, which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of י־ the Syriac has י־, the original form, from which the other is obtained by contraction (§§ 7, 1, and 24, 2, *b*); in Hebrew too this form may be clearly traced in the suffixes to the plural noun (§ 89, 2). Of this the Old Testament perhaps furnishes an example in the form שֵׁנִי הַשְּׁנִי Is. xx. 4 (according to some also Judges v. 15). It is obvious that the י־ of the *dual* has come from י־.

SECT. 88.

TRACES OF ANCIENT CASE-ENDINGS [PARAGOGIC LETTERS].

י־ *local*, י־ and י appended to the *construct state*.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic these endings have disappeared, except that of the accusative, which is still occasionally heard, when it stands as an adverbial case. The Æthiopic likewise has preserved only the *-a*, which is, however, still used for the whole range of the accusative and, moreover (the distinction of case being dropped), as a termination of the *constr. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless ending י־, which is appended to the substantive,

a) Most generally to denote *direction* towards an object or *motion* to a place,* [answering to our *-ward*] e. g. יָמֵיךְ towards

* See on this force of the accusative § 116, 1.

- the sea, westward*, צָפוֹנָה *towards north, northward*, אֲשִׁירָה *to Assyria*, בְּבָבֶלָה *to Babylon*, אֶרֶצָה *to the earth*; with the article, הַהָרָה *to the mountain*, הַבֵּיתָה *into the house*; after the plural, בְּשׁוֹרֵימָה *to the Chaldeans*, הַשְּׁמַיִמָה *towards the heavens*; even after the constr. state with a following genitive, בֵּיתָה יוֹסֵף *into Joseph's house*, דְּמִשְׁק מִדְבָּרָה *towards the wilderness of Damascus*, מִזְרְחָה שָׁמֶשׁ (here with the tone, contrary to rule) *towards the rising of the sun, eastward*;
- b) Sometimes in a weaker sense, as merely pointing to the place where,* as בְּבָבֶלָה *in Babylon* Jer. xxix. 15, זִבְלָה *in the dwelling* Hab. iii. 11, also שָׁמָּה *there* Jer. xviii. 2 (usually *thither*);
- c) The proper sense of the ending הַ is still more suppressed when a preposition is prefixed to the word, as לְשָׂאֵלָה *to hell* Ps. ix. 18, לְמַעַלָה *upwards*, בְּצִנְפָה *in the south* Josh. xv. 21, מִבְּבִלָה *from Babylon* Jer. xxvii. 16.

This termination הַ has usually reference to *place* (hence called *He local*); yet it also in rare cases refers to *time*, so perhaps עַתָּה *now, at this time* (from עֵת), מִיָּמִים רַמִּימָה *from year to year*. Its use is peculiar in חֲלִילָה prop. *ad profanum*! = *absit*! As *accusative of the object* (but bordering on the local sense) we may regard זָבֻלִין אֶרֶצָה and נַפְתָּלִי אֶרֶצָה Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sh'va (§ 91, 6), and also the *Chireq* in שְׁמַיִם. Moreover the הַ itself is in some cases shortened to ה־, as נֹבָה *to Nob* 1 Sam. xxi. 2; comp. Ez. xxv. 13.

3. Much less frequent and almost exclusively poetical is the use of the two other endings, which along with the accusative in הַ are presumed to correspond to the Arabic terminations of case, ה־ for the *genitive*, ו־ (also ו־ in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a

* So likewise at times the accusative, § 116, 1.

noun closely connected with another, namely in the *construct state*.*

- a) The ending ־י is not very unfrequent, and it usually has the tone, e. g. עָזְבִי הַצֹּאֵן *forsaking the flock* Zech. xi. 17, שֹׁכֵנִי סִינָה *dweller of the bush* Deut. xxxiii. 16; appended to the feminine, $\text{גָּנַבְתִּי לַיְלָה}$ *stolen at night* Gen. xxxi. 39 (in prose), $\text{מִלְכִּיזֶדֶק מִשְׁפָּט}$ *full of justice* Is. i. 21, $\text{עַל דְּבָרָתִי מִלְכִּיזֶדֶק}$ *after the manner of Melchizedek* Ps. cx. 4; very often when a preposition follows (comp. § 114), as $\text{רַבָּתִי בְּגוֹיִם}$ *mistress among the nations* Lam. i. 1, אֶסְרִי לְגֶפֶן *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as זוֹלָתִי *besides*, מִי *from*, בְּלֹאִי *not*, and in compound names, as מִלְכִּיזֶדֶק (i. e. king of righteousness), גִּבְרִיאֵל (man of God), חַנְיָאֵל (grace of God), and many others; comp. the Punic name *Hannibal*, i. e. חַנְיָבָּעַל (favour of Baal).
- b) The ending ־י is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, חַיְתוֹ אֶרֶץ *the beasts of the earth* for חַיַּת אֶרֶץ , the same is copied in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; other cases are בְּנוֹ בְּעוֹר *son of Beor* Num. xxiv. 3, 15 and מַעְיְנוֹ מִיָּם *fountain of water* Ps. cxiv. 8, perhaps also נַפְשׁוֹ עֲצֵל *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pattach of the feminine ending ־י becomes sometimes vocal Sh^eva, sometimes Qamets.

Rem. As these two terminations ־י and ־י have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as ־ה (No. 2) were so used in the living language, for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case (in names of towns, *ruri*, *domi*, &c.), in modern Persian the plural endings *ân* and *hâ* are ancient terminations of case, which are no longer so used,—not to men-

* In ancient combinations of words endings are often retained which have disappeared elsewhere or are but seldom employed, e. g. the feminine ending ־י with the noun in the genitive connexion (§ 87, 2, b) and with the verb in connexion with suffixes (§ 58, 1); in like manner many peculiarities of language are retained by poets and in proper names.

tion the Germanic languages and the *lingua Romana*.—Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אבִי, אבִי, אבִי (constr. st. of אב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אבִי, אבִי we have properly a genitive ending, and in Chald. אבִי, in Heb. מְרוֹשֶׁלַח (מְרוֹשֶׁלַח), שְׂמִי (שְׂמִי), פְּנִי (פְּנִי) a nominative ending, so that פְּנִיִּל could more readily occur along with פְּנִיִּל, and אֲחִיִּי with אֲחִיִּי.

SECT. 89.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 56, &c.), two things to notice, namely, the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in §§ 90–93. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are :

Singular.		Plural.	
1. <i>com.</i> יִי	<i>my.</i>	1. <i>com.</i> יִי, יִי	<i>our.</i>
2. { <i>m.</i> יִי, יִי, in pause יִי }	{ <i>thy.</i>	2. { <i>m.</i> יִי, יִי }	{ <i>your.</i>
3. { <i>f.</i> יִי, יִי }		3. { <i>f.</i> יִי, יִי }	
3. { <i>m.</i> יִי, יִי, יִי }	<i>his.</i>	3. { <i>m.</i> יִי, יִי, poet. יִי }	{ <i>their.</i>
3. { <i>f.</i> יִי, יִי, יִי }	<i>her.</i>	3. { <i>f.</i> יִי, יִי, יִי }	

Rem. 1. There is a less variety of forms here than with the verb, and their use is as follows :

a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֲבִיךָ, אֲבִיךָ and אֲבִיךָ, אֲבִיךָ, אֲבִיךָ. Yet it must be distinctly understood, that nouns ending in יִי and יִי (§ 87, 2) do not come under this rule.

b) The forms with a union-vowel (§ 57, 3, *b*) are joined to nouns ending with a consonant, which are by far the majority. The union-vowel is usually *a* in the 3 *sing.* יִי, יִי (from יִי), *fem.* יִי, and 3 *plur.* יִי, יִי, and in these cases *e* is scarcely used except with nouns in יִי, as שְׁרֵי, שְׁרֵי; but יִי, יִי are the customary forms while יִי, יִי are of rare occurrence, see Rem. 2.

2. Rare forms are :

Sing. 2 pers. *m.* יִי in פְּנִיִּי *thy hand* Ps. cxxxix. 5; *fem.* יִי Ez. v. 12, יִי Ps. ciii. 4, once יִי Nah. ii. 14 (several MSS. יִי, prob.

הַ = יַ).—3 pers. הִי, e. g. in the frequent אָהָלָה Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קָצַה 2 Kings xix. 23, for which we find קָצוּ in Is xxxvii. 24, סָהָה Gen. xlix. 11 (K^{eri} סָהָה).

Plur. 1 pers. אֲנִי, as אֲנִי Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10. —2 pers. אַתָּה Ez. xxiii. 48, 49.—3 pers. *m.* הֵם 2 Sam. xxiii. 6 for הָם (from which by contraction the usual form הֵם). *Fem.* הֵנָּה 1 Kings vii. 37, הֵנָּה Gen. xli. 21, הֵנָּה Ruth i. 19, else mostly in pause; also הֵנָּה is unfrequent (Is. iii. 17), usually הֵנָּה.

2. In appending the suffixes to the plural *masc.* in הֵם and the dual in הֵנָּה, these endings are changed for the *construct* ending (§ 87, 2) in הֵם which becomes blended with the suffixes; and hence we have these

Suffixes of Plural [and Dual] Nouns :

<i>Singular.</i>		<i>Plural.</i>	
1. <i>com.</i> אֲנִי	<i>my.</i>	1. <i>com.</i> אֲנֵינוּ	<i>our.</i>
2. { <i>m.</i> אַתָּה	} <i>thy.</i>	2. { <i>m.</i> אֵינָם	} <i>your.</i>
{ <i>f.</i> אַתָּה		{ <i>f.</i> אֵינָן	
3. { <i>m.</i> הוּא, poet. הֵוא	} <i>his.</i>	3. { <i>m.</i> הֵהֶם, poet. הֵימֵם	} <i>their.</i>
{ <i>f.</i> הִיא		{ <i>f.</i> הֵיָּנָה	

In most of these forms the *plural construct* הֵם remains unchanged, as סִסְיֹהוּ, סִסְיֹנֹהוּ, סִסְיֹכֶם; in some it takes *Seghol* in place of *Tsere*, as סִסְיֹהוּ, סִסְיֹהוּ; in three forms with very short suffixes it takes *Pattach* (the original ending הֵם, § 87, Rem.), as סִסְיֹהוּ from סִסְיֹהוּ, סִסְיֹהוּ from סִסְיֹהוּ (comp. § 28, 4), סִסְיֹהוּ *sūsai* from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. הֵנָּה for הֵנָּה *thy ways* Ex. xxxiii. 13, הֵנָּה for הֵנָּה *his friends* Job xlii. 10, אַחֲרֵיהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3 pers. *m. sing.*, where we very often find הֵם, which is however almost constantly changed in the K^{eri} to הֵם, e. g. הֵם *his arrows* Ps. lviii. 8, K^{eri} הֵם.

2. Unusual forms are: *sing.* 2 pers. *f.* אַתָּה Eccles. x. 17, אַתָּה Ps. ciii. 3, 4, 5; 3 pers. *m.* הוּא (quite a Chaldee form) Ps. cxvi. 12; 3 *fem.* הֵנָּה Ez. xli. 15.—*Plur. fem.* הֵנָּה Ez. xiii. 20, הֵנָּה Ez. xl. 16, הֵנָּה Ez. i. 11.

3. On הֵם see farther in § 101, 2, in the Note.

3. It is clear and unquestionable that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (yea,

inaccuracy) of appending these *suffix*-forms (already embracing the plural ending ־ים) to the feminine plural in ור , as סוסותיהן , סוסותיו , סוסותיה , where in reality a double indication of the plural occurs.*

N. B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending ור , as עדותי Ps. cxxxii. 12, מבנותי Deut. xxviii. 59; this is even the more prevalent mode in the 3 *plur.*, e. g. אבותם *their fathers*, oftener than אבותיהם , so also שמותם *their names*, דורותם *their generations*.

4. We now subjoin, in illustration of the above statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine ending ־ה in the singular, the *construct* ending ־ה is employed, which retains its *Pattach* before כֵּן , כֵּם , but changes it to *Qamets* before the others, because it then stands in an open syllable (§ 87, 2, b).

Masculine Noun.

Feminine Noun.

Singular.

		סוס <i>a horse.</i>	סוסה <i>a mare.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוסי <i>my horse.</i>	סוסתי <i>my mare.</i>
	2. { <i>masc.</i>	סוסך <i>thy horse.</i>	סוסתך <i>thy mare.</i>
	{ <i>fem.</i>	סוסך <i>thy horse.</i>	סוסתך <i>thy mare.</i>
	3. { <i>masc.</i>	סוסו <i>his horse.</i>	סוסתו <i>his mare.</i>
	{ <i>fem.</i>	סוסה <i>her horse.</i>	סוסתה <i>her mare.</i>
<i>plur.</i>	1. <i>com.</i>	סוסינו <i>our horse.</i>	סוסתנו <i>our mare.</i>
	2. { <i>masc.</i>	סוסכם <i>your horse.</i>	סוסתכם <i>your mare.</i>
	{ <i>fem.</i>	סוסכן <i>your horse.</i>	סוסתכן <i>your mare.</i>
	3. { <i>masc.</i>	סוסם <i>their horse.</i>	סוסתם <i>their mare.</i>
	{ <i>fem.</i>	סוסן <i>their horse.</i>	סוסתן <i>their mare.</i>

Plural.

		סוסים <i>horses.</i>	סוסות <i>mares.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוסי <i>my horses.</i>	סוסתי <i>my mares.</i>
	2. { <i>masc.</i>	סוסיה <i>thy horses.</i>	סוסתיה <i>thy mares.</i>
	{ <i>fem.</i>	סוסיה <i>thy horses.</i>	סוסתיה <i>thy mares.</i>
	3. { <i>masc.</i>	סוסיו <i>his horses.</i>	סוסותיו <i>his mares.</i>
	{ <i>fem.</i>	סוסיה <i>her horses.</i>	סוסותיה <i>her mares.</i>

* See a case analogous in § 86, 5, Rem. 1. Comp. the double feminine ending in § 79, Rem. 2, f.

these the first is a light suffix, and regularly affects the tone in just the same manner as י, ו, e. g. דְּבָרָה, דְּבָרָהּ, דְּבָרָהּ. The others are grave suffixes, and have more effect in shortening the vowels, דְּבָרְכֶם, &c., as is shown in the Paradigms. A similar effect is seen in the *constr. st.* of the singular number, as דְּבַר אֱלֹהִים; דְּבַר הַיָּרֵחַ (from דְּבָר).

3. The vowel changes in feminine nouns (§ 93) are not so considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 92).

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23-29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 83, 84, 85. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטַל, קָטַלָה, קָטַלְתָּ), in the noun the *first* (דְּבַר, דְּבָרִי, דְּבָרֶיךָ), comp. § 27, 3.

Changes of consonants are very few, and occur only in Parad. IX.

SECT. 91.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the table on the two following pages. See the necessary explanations on page 180. We here only remark in general,

- a) That all feminines without a distinctive termination (§ 105, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending הַן. E. g. חֶרֶב, חֶרֶבִּי, חֶרֶבִּיךָ, &c. *Plur. absol.* חֶרֶבוֹת, *constr. st.* חֶרְבוֹת, which is also the form before *all the suffixes*, see § 93.
- b) That in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*.

Paradigms of

	I.	II.	III.	IV
				a.
<i>Sing. absol.</i>	סוס	עולם	פקיד	דבר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוס	עולם	פקיד	דבר
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.*</i>	סוסכם	עולמכם	פקידכם	דברכם
<i>Plur. absol.</i>	סוסים	עולמים	פקידים	דברים
<i>constr.</i>	סוסי	עולמי	פקידי	דברי
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.</i>	סוסיכם	עולמכם	פקידיכם	דבריכם
<i>Dual absol.</i>	יומיים	מלקחים	שבועיים	כנפיים
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כנפי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נער	נצח	פעל	מות	זית
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נער	נצח	פעל	מות	זית
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נערכם	נצחכם	פעלכם	מותכם	זיתכם
<i>Plur. absol.</i>	נערים	נצחים	פעלים	מותים	זיתים
<i>constr.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נעריכם	נצחיכם	פעליכם	מותיכם	זיתים
<i>Dual absol.</i>	נעלים				עיניים
	(pair of sandals)				(eyes)
<i>constr.</i>	נעלי				עיני

* *Grave suffixes* are those which have always a strong accent or tone. as נָעַם, דָּן, הָם, דָּן, but not נָעַם; מוֹתָ; or to the plural, as יָרְכֶם, יָרְכֶם,

Masculine Nouns.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָכֵם	זָקֵן	כָּתֵף	חֵצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(wise)	(old)	(shoulder)	(court)	(king)	(book)	(sanctuary)
חָכֵם	זָקֵן	כָּתֵף	חֵצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חָכְמִי	זָקְנִי		חֵצְרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמָם	זָקְנָם		חֵצְרָם	מַלְכָּם	סִפְרָם	קֹדֶשָׁם
חָכְמִים	זָקְנִים		חֵצְרִים	מַלְכִּים	סִפְרִים	קֹדֶשִׁים
חָכְמִי	זָקְנִי		חֵצְרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמִי	זָקְנִי		חֵצְרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָכְמֵיכֶם	זָקְנֵיכֶם		חֵצְרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדֶשֵׁיכֶם
חֻלְצֵי־	יָרֵכִים			רַגְלִים	כְּפָלִים	מִתְנִים
(hips)	(thighs)			(feet)	(double)	(loins)
חֻלְצִי				רַגְלִי		מִתְנִי

VI.	VII.		VIII.			IX.
i.	a.	b.	a.	b.	c.	
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֹזֶה
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֹזֶה
פְּרִיִּי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חֹזְרִי
פְּרִיָּם	אֹיְבָם	שְׁמָם	יָמֵם	אִמָּם	חֻקָּם	חֹזְמָם
פְּרִיִּים	אֹיְבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	חֹזְרִים
(gazelles)	אֹיְבֵי	שְׁמוֹת	יָמִי	אִמּוֹת	חֻקִּי	חֹזְרִי
	אֹיְבֵי	שְׁמוֹתֵי	יָמִי	אִמּוֹתֵי	חֻקִּי	חֹזְרִי
	בְּרִיָּם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֹזְרֵיכֶם
לְחֵיִם	זָנִים		אַפִּים	שִׁנִּים		
(cheeks)	(pair of	מַלְכָּה (for)	(nostrils)	(teeth)		
	suffixes, as in		אִפִּי	שִׁנִּי		
	cal (§ 88.					
	הָכָה					
	The					

Such are most *suffixes* of 2d and 3d pers. plural, whether joined to the singular, *הֵם*, *הֵנָּה*, but not *הֵמָּה*. The other suffixes are called *light*.

EXPLANATIONS.

1. To Parad. I. belong all nouns whose vowels are immutable. Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

Exs. עֵר, קוֹל, לְבוּשׁ, זֵרוֹעַ (§ 25, 1); קָם for קָאם, גֵּר for גֵּיר (§ 25, 2); מִשְׁחִית, חֲנוּן, צָדִיק, גִּבּוֹר (§ 25, 3); פָּרַשׁ for פָּרָאשׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 83, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכֵב *star*, מִדְבָּר *wilderness*, נָשִׁים *women* (found only in the plur.).

With the suffix כֶּם, יָר becomes יִרְכֶם (for יִרְכָם), and הָם becomes הִמְכֶם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable Qamets* in their final syllable; and hence they do not belong to this class, e. g. forms like חָזָל, חָזֵל, חָזֵל (see § 83, Nos. 6, 13), קָם as *Part.* of verbs עָל, &c. Derivatives from verbs לא also commonly retain their Qamets, e. g. מִקְרָא, plur. constr. מִקְרָאִי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tseré in the penultima. Exs. גָּדוֹל *great*, אֲדוֹן *lord*, עָצוּם *strong*, אֱמוּנָה, plur. אֱמוּנִים *faithfulness*, רָעָבוֹן *hunger*, זִכְרוֹן *remembrance*. The last two take in the *constr. st.* the forms רָעִבוֹן and זִכְרוֹן, the first two syllables of זִכְרוֹן being contracted into one.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets. Exs. עֲרִיץ for עֲרִיץ, חֲרוֹץ for חֲרוֹץ (see *verbal nouns*, § 83, No. 7); also שְׁלִישׁ, plur. שְׁלִישִׁים, Ex. xiv. 7. Many fluctuate, as שָׁבוּעַ *week*, see *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 90, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plur. constr., is seen in the second of the two examples given in the ligam. Other examples are: זָהָב *gold*, זָנָב *tail*, אֶשֶׁם *granger*.

In like manner are declined nouns of frequent form guttural, e. g. לֵבָב *heart*, שִׁכָּר *strong drink*; שֵׁשֶׁת *hair*, עֵנָב *grape*.

A few nouns of this class take a segholate form in *constr. st. singular*; e. g. נֶכֶד, *constr. st.* נֶכֶדֶד Deut. xxxi. 16; צֶלַע, *constr. st.* צֶלַע also צֶלַע

2 Sam. xvi. 13; שָׁעַר, *constr. st.* שַׁעַר and שַׁעַר (comp. גִּבֹּר and גִּבֹּר § 83, Nos. 10 and 11). Qamets is immutable in both syllables of חֶרֶשׁ for חֶרֶשׁ and פָּרֶשׁ for פָּרֶשׁ, § 83, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *constr. st.* זָקֵן stands for זָקֵן. Some nouns, however, take the *segholate* form (No. VI.) in the *constr. st.*; e. g. כֶּתֶף *shoulder, constr. st.* כְּתֵף for כֶּתֶף; גֶּנֶז *wall, constr. st.* גְּנֵז for גֶּנֶז; יָרֵךְ *thigh, constr. st.* יֲרֵךְ for יָרֵךְ. In a few cases both forms occur, as כָּבֵד *heavy, constr. st.* כְּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרַל, *constr. st.* עֲרַל and עָרַל.

The original form appears in לֶכֶן Gen. xlix. 12, אָבֶל Ps. xxxv. 14 where *Maqqeph* follows. Examples of the first sort are: יָחַד, שָׁכֵן, סָפֵר, *constr. st.* שִׁבַּע.

Some nouns of this form retain their *Tsere* in *constr. st.* plural; e. g. חֲפָצִי, שְׂכֵחִי, טְמֵחִי, אֲבָלִי, רִשִּׁי, *plur. constr.* רִשְׁנִי; so also אֲבָלִי, טְמֵחִי, שְׂכֵחִי, רִשִּׁי.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 83, No. 11). The chief peculiarity in their inflexion is, that before suffixes and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form (comp. § 90, 2). The *plur. absol.* is derived not immediately from the form מֶלֶךְ, but from the kindred form (comp. § 83, Nos. 10, 11, and below, Nos. 4 and 6) מֶלֶךְ, *plur.* מְלָכִים; the *Pattach* being changed to *Qamets* because the syllable in which it stands becomes an open one.

These forms may be arranged in three classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a*, *b*, *c*, derivatives of the regular verb; under *d*, *e*, *f*, forms which have a guttural in the final syllable; under *g*, *h*, derivatives from verbs עָר and עָר; and under *i* a derivative from a verb לָה. Compare § 84, IV. No. 11, V. No. 11.

REMARKS.

1. The form מֶלֶךְ (for מֶלֶךְ, § 27, Rem. 2, c) exhibits the original *A* not only before suffixes, as in מֶלְכִי, but also in Pause (§ 29, 4), e. g. מֶלֶךְ and before *He local* (§ 88, 1) as מֶלֶךְ. In the *Septuagint*, also, the proper names like מֶלֶךְ, יָחַד are uniformly written with *A* in the first syllable. Ἀβὲλ, Ἰαφὲθ. The word מֶלֶךְ, with the article, is constantly written הַמֶּלֶךְ; derivatives from verbs עָר also take *Qamets* for their first vowel, as מְעָר, מְעָר. The original monosyllabic form is seen in the word נָחַל a valley. Many of

these segholates keep the *Seghol* also in pause, e. g. מָלֵךְ, צָדִיק, מָלֵא, קָדֵם; but generally *A* appears, as in נָפֵשׁ, שָׁמֶשׁ, חָרֵב.

There are, however, nouns of this form, which take *i* instead of *a* and are inflected like סֶפֶר; e. g. בָּגֶר (as if בִּגְרִי), בָּגֶרֶר; קָבֶר (in pause קֶבֶר), קָבְרִי, pl. constr. קָבְרִי; בָּטֶן; בָּטְנִי; צָדִיק; צָדִיקִי; וְזָבַח. At times both forms occur, as רָלָה, רָלָרִי Hos. i. 2 and רָלָה Is. lvii. 4.

Nouns of the form מָלֵךְ, when their third stem-letter is a guttural, are pointed like וָרֵעַ, סָלַח; when the second stem-letter is a guttural, like וָעָר (see Parad. d), seldom like וָחֵם. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sh'va*, and when the third radical in מָלֵךְ would take Daghes lene, as in מַלְכִּי) simple *Sh'va* may be retained here also, as in לְחָמִי; on the contrary, the forms corresponding to מַלְכִּי are always pointed as שְׂעָרִי, נְחָלִי.

2. The form סָפֶר, נִצַּח (b, e), when its first letter is a guttural, takes Seghol in the plur. constr. and before suffixes in the singular; e. g. מִנְּכֶל, עֲגָלִי, עֲנָלִי. The monosyllabic form appears in חֲטָא. With *He local* Tseré is retained, as קִרְמָה (from קָרֵם). Examples of this form are: שָׁבַט; נָרִי, שְׁבֹט; חֲפֹץ.

3. The form קָרַח (c) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number. E. g. גָּדְלוּ Ps. cl. 2. From קָטַח, though without a guttural, we have in Hos. xiii. 14 קָטַחֶם similar to פֹּדֶלֶם *pōd'khem*. From פָּעַל (letter *f*) comes with suff. also פָּעֵלוּ for פָּעְלוּ (not from פָּעַל) Is. i. 31, and so also תִּאָּדָר Is. lii. 14 for תִּאָּדָר 1 Sam. xxviii. 14, where the *Qamets-chatuph* is made into a long vowel by *Methegh*, comp. § 62, Rem. 4.

In the plural *absolute* most nouns of this form (even when they have not a guttural) take Chateph-Qamets under their first radical, as in the Paradigm, e. g. קָרְשִׁים, אָרְחוֹת; others take simple *Sh'va*, as בָּקָרִים from בָּקָר, סִבְיִים from רִמָּה, hence רִמְיָהֶם with *Qamets-chatuph*, but also סִבְבִּי from סָבַח; two have *Qamets-chatuph*, as קָרְשִׁים (*kō-dhā-shīm*), with the article הַקָּרְשִׁים, שְׁרָשִׁים (*shō-rā-shīm*) from שָׂרַשׁ (see § 9, Rem. 2). The word אָהֵל has, by a *Syriasm*, אָהֵלִים for אֶהָלִים (see § 23, 4, Rem. 2); but with a prefix it is pointed as בָּאֶהָלִים. With *He local* the *Cholem* is retained, as אֶהָלָה.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, No. 1); as שָׁבַח, with suff. שְׁבַחִי; *Inf.* קָטַח, קָטַחִי, שָׁבַח, שָׁבַחִי (thus the *Inf.* usually without *Dag. lene* in 3 radical, not like מַלְכִּי).

5. Only derivatives from verbs עָו and עָו change their form (by contracting the diphthongal *aw* and *ay* to *o* and *e*, § 24, 2, b and Note *) in the constr. st., as מִנְּתָה prop. *mawth*, contracted מִנְּתָה. Before *He local* this contraction does not take place; e. g. מִנְּתָה (except in constr. st., as מִנְּתָה יוֹסֵף). On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become consonants in the course of inflexion, e. g. שָׁוֵר, plur. שְׁוִירִים; שָׁוֵר, שְׁוִירִים; שָׁוֵר, שְׁוִירִים.

6. Of segholates from verbs לָח there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11). E. g. לָחִי, אָרִי, in pause, לָחִי, אָרִי; with suffixes, לָחִי, אָרִי, in the

plur. and dual, אָרְרִים, לְחָרִים, חֲלָרִים. In the last case some nouns take א instead of ר, on account of the preceding Qamets (§ 24, 2, c); as צָרִי. *plur.* פְּתָרִים; פָּתִי; צָבָאִים.

7. To Parad. VII. belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all principles in *Kal* (of the form קָטַל, not קָטֵל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 83, No. 9), and several others, e. g. מַשְׁלַף *staff*, מוֹעֵד *season*, צַפְרֵה *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Pattach* in the *constr. st.* (as in Parad. V.); e. g. מִסְפָּר, *constr. st.* מִסְפָּר; especially with gutturals, as מִזְבֵּחַ, *constr. st.* מִזְבֵּחַ. b) Before the suffixes which begin with a consonant occur such forms as מִשְׁלָּחַ, and בְּסִסְאָה, or as שְׁלֵחָה. c) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מְשֻׁשִׁים, מְקַהֲלִים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened (§ 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel-changes. E. g. גָּמֵל *camel*, *plur.* גָּמְלִים, גְּמֻלָּה, אֹפֶקֶן *wheel*, *plur.* אֹפְקִים, גֻּלְגֻלִּים *wheel*, *plur.* גֻּלְגֻלִּים. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz.

1) All derivatives of verbs עָצַע (§ 84, II.), as חָזַק, חָזַק, חָזַק, &c. and primitives which follow the same analogy, as אָשׁ, חָרַר, חָרַר. 2) Contracted forms, like אָה (for אֶהָ, § 19, 2), with *suff.* אָפוּ, בָּחַ (for בָּחִיתָ, with *suff.* אָחִי (for אָחִיתָ, *plur.* אָחִים or אָחִיתָ. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in י, as לְחָרִים, רְהוּרִים, though the forms רְהוּרִים, רְהוּרִים are at least equally common. 4) Derivatives of the regular verb (§ 83) under the following forms: 10. וָדָן; 14. מְחַשֵּׁה; 15. מְחַשֵּׁה, אָחֵן, אָחֵן *plur.* גְּבָהִים; 21. אָה; 36. פְּרָמֵל, with *suff.* פְּרָמֵל, חֲרָטִים. But there are also words of all these five forms which do not take Daghesth in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having *vocal Sh'va* as union-vowel (like הָ, בָּ), the Daghesth may be omitted; the same vowel is generally retained, however,

except that in words of the form חֶסֶךְ it is more commonly Qamets-chatuph.

Pattach before the doubled letter is either retained, as רַב, plur. רַבִּים; or is shortened into *Chireq*, as פַּחַי, פַּחֵי.

9. Parad. IX. embraces derivatives from verbs לָהֵא (§ 84, V.) which terminate in הֵּ-; as רִפְּהָ *beautiful*, רָאָה *seer*, מֵרָאָה *appearance*. Only the changes which affect the final syllable הֵּ- (which is treated as in verbs לָהֵא) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination הֵּ- for which הֶּ- is substituted (§ 24, 2, and § 74, 1, Rem.), is often restored and affects the inflexion of the word. Thus with *suff.* מְבַשְׂרֵיךָ (*sing., thy covering*, which might also be expressed by מְבַשֶּׁרְךָ) Is. xiv. 11, מִקְנֵיךָ *thy cattle* Is. xxx. 23, מִרְאֲךָ *thy form* Cant. ii. 14, מִרְאֵיהֶם Dan. i. 15, Gen. xli. 21, מַעֲשֵׂיו *his deed* 1 Sam. xix. 4, מִקְנֵי *my cattle*, Ex. xvii. 3, and so perhaps also עֹשֵׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the הֵּ- falls away, as מְקַנְךָ Gen. xxx. 29, מִקְנֵיךָ Gen. xxxi. 18. In the plural מִקְנֵיהֶם (from מִקְנֵיהֶם for מִקְנֵיהֶם *Part. Pual*), Is. xxv. 6.

SECT. 92.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הֵּ- (§ 79, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 90, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוֹס, *fem.* סוֹסָה. II. מוֹצֵא, *fem.* מוֹצֵאָה *outgoing*. III. גָּדוֹל, *fem.* גָּדוֹלָה. IV. נָקָם, *fem.* נָקָמָה *vengeance*. V. זָקֵן, *fem.* זָקֵנָה. VI. מֶלֶךְ, *fem.* מֶלֶכָה *queen*; סֹתֵר, *fem.* סֹתֵרָה *covert*; עֵדֶן, *fem.* עֵדֶנָה *delight*; אֹכֵל, *fem.* אֹכֵלָה *food*; נָעַר, *fem.* נָעֶרָה *young woman*; צִיד, *fem.* צִידָה *game*; לָוִי (not in use), לָוִיָה *garland*. VII. קָטַל, *fem.* קָטַלָה. VIII. רַב, *fem.* רַבָּה *much*; חָק, *fem.* חָקָה *law*; מִדָּה, *fem.* מִדָּה *measure*. IX. קָצָה, *fem.* קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending הֵּ- is employed,* e. g. עֲטָרָה, עֲטָרָה.

* This is contrary to the general rule (§ 27, 3). since the tone is not thrown forward. But as הֵּ- is merely a secondary form (§ 79, 2) derived from the

crown; חֶבֶר, *fem.* חֶבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the segholates:

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. חֶרֶם *seal, fem.* חֶרֶמֶת (comp. מֶלֶךְ for מֶלֶךְ).
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֶשׁ, *fem.* חֵמֶשֶׁת *five*; גֶּדֶר, *fem.* גֶּדֶרֶת *wall*.
- c) Vowels which are immutable (וְ, יְ, אֲ-) are exchanged for the corresponding mutable vowels, e. g. בּוֹשׁ, *fem.* בּוֹשֶׁת *shame*; אֶשְׁמֹר, *fem.* אֶשְׁמֹרֶת *night-watch* (also אֶשְׁמֹרֶה); גַּבִּיר, *fem.* גַּבִּירֶת (also גַּבִּירָה) from גַּבִּיר.

Hence there are three segholate-forms for feminine nouns, חֶבֶרֶת (for חֶבֶר or חֶבֶרֶת), חֵמֶשֶׁת, and חֵמֶרֶת, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination חֶ- (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מוֹדַע, *fem.* מוֹדַעַת *acquaintance*; דָּע, *fem.* דַּעַת *knowledge*; נָח, (not in use), *fem.* נַחַת *rest*.

Rem. 1. A rare form, חֶבֶרֶת for חֶבֶרֶת, has already been noticed in § 73, Rem. 3. Another form, after the manner of the Arabic, viz. חֶבֶרֶת for חֶבֶרֶת, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like מֶלֶךְ = מֶלֶךְ). Since this form, in all the three places where it occurs, stands in connexion with the 2 pers. sing. *fem.* *Preterite*, it may perhaps be owing to a wish to copy after that Preterite form; for in connexion with the 3 pers. we find the regular form חֶבֶרֶת Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination חֶ-, they necessarily omit the doubling of their final stem-letter; hence חֶמֶשֶׁת and חֶמֶשֶׁת; אֶרְמָדִים, *plur.* אֶרְמָדִים, *fem.* אֶרְמָדִים. So חֶלֶל and חֶלֶל from חָלַל, חֶפֶז from חָפַז.

SECT. 93.

PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 90, 3), the addition of the feminine-ending having already occasioned as much shortening of the vowels as can be admitted. E. g. from Parad. III. גִּדְלָה; VII. קִטְלָה; VIII. רַבָּה, מִדָּה, חֶקֶה. All these feminine forms belong

original accented termination חֶ-, it is not strange that they should similarly affect the pointing of words to which they are appended.

to the single Parad. A. In the plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct* state.

These nouns have only *three* modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations.

Paradigms of Feminine Nouns.

	A.	B.		
		a.	b.	c.
<i>Sing. absol.</i>	סִיסָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סִיסָת	שָׁנָת	שָׁנָת	צְדָקָת
<i>light suff.</i>	סִיסָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סִיסָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
<i>Plur. absol.</i>	סִיסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סִיסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>light suff.</i>	סִיסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>grave suff.</i>	סִיסוֹתֵיהֶם	שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם	צְדָקוֹתֵיהֶם
<i>Dual absol.</i>		שְׁפָתַיִם	פְּאַתַיִם	
		(lips)	(corners)	
<i>constr.</i>		שְׁפָתַי	פְּאַתַי	

	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה	חֲרָפָה	הֲרָפָה	יוֹנְקָה	גִּלְגָּלֶת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
<i>constr.</i>	מַלְכָּת	חֲרַפָּת	חֲרַבָּת	יוֹנְקָת	גִּלְגָּלֶת
<i>light suff.</i>	מַלְכָּתִי	חֲרַפָּתִי	חֲרַבָּתִי	יוֹנְקָתִי	גִּלְגָּלֶתִי
<i>grave suff.</i>	מַלְכָּתְכֶם	חֲרַפָּתְכֶם	חֲרַבָּתְכֶם	יוֹנְקָתְכֶם	גִּלְגָּלֶתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגָּלוֹת
<i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגָּלוֹת
<i>light suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	יוֹנְקוֹתִי	גִּלְגָּלוֹתִי
<i>grave suff.</i>	מַלְכוֹתֵיהֶם	חֲרָפוֹתֵיהֶם	חֲרָבוֹתֵיהֶם	יוֹנְקוֹתֵיהֶם	גִּלְגָּלוֹתֵיהֶם
<i>Dual absol.</i>	רִפְתַּיִם	רִקְמָתַיִם		מַצְלָתַיִם	נְחֹשֶׁתַיִם
	(sides)	(double embroidery)		(cymbal)	(double fetter.)
<i>constr.</i>	רִפְתַּי				

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending הַ. E. g. תוֹעֵבָה, צָדִיקָה, עֲצָה, קֶצֶה. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II. IV. V. and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צָדִיקָה), see § 28, 1. Compare נִבְלָה *corpse*, נִבְלָתוֹ, נִבְלָתָהּ; עֵגְלָה *a wain*, עֵגְלָתָהּ.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in הַ or הֶ (§ 87, 2, *b*, § 92, 2). E. g. מַמְלָכָה *kingdom*, constr. st. מַמְלֶכֶת, with suff. מַמְלֶכֶתִּי; תְּפָאֶרֶת *ornament*, constr. st. תְּפָאֶרֶת, with suff. תְּפָאֶרֶתִּי; מִשְׁפָּחָה *family*, constr. st. מִשְׁפָּחָה, with suff. מִשְׁפָּחָתִּי.

Qamets is *immutable* in all nouns like בִּקְשָׁה, אֲזַכְרָה (§ 83, Nos. 25, 28), constr. st. בִּקְשָׁתִּי, אֲזַכְרָתִּי. *Tsere* is also unchangeable in most verbals of the form אֲבִידָה, אֲזִלָּה (§ 83, No. 13); but in others it is shortened, as in שְׁאֵלָה (§ 83, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate-forms (Parad. VI). The two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form. E. g. מְלָכִים, מְלָכָהּ; מְלָכִים, מְלָכָהּ; מְלָכִים, מְלָכָהּ *lambs*.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholâtes*, particularly the derivatives from verbs לָחַץ of the form מִצָּה, מִרָּאָה, whose masculine form is מִצָּה, מִרָּאָה. The first syllable of these nouns is immutable.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending הַ (§ 92, 2). These correspond, in the inflexion of the singular, to masculine segholates (§ 91. Parad. VI). To the examples in the Paradigm may be added, מְסֻרָה *enclosure*, אֲגָרָה *letter*, מִשְׁכָּרָה *wages*.

Of the form סִפָּרָה, which is not frequent in this class of nouns, אֲשָׁרָה *woman*, with suff. אֲשָׁרָתִּי, is an example. The same inflexion, however, is exhibited by some words ending in הַ, viz. those in which this termination takes the place of הַ; e. g. לָרֶחֶם (for לָרֶחֶם), with suff. לָרֶחֶמִי; in like manner שְׂבָחָה (from the masc. שָׁבַח),—מִוְדָּעֶת takes with suffixes the form מִוְדָּעֶתִּי.

Many nouns of this class borrow their plural from the coexisting form in הַ, הָ (Parad. B); as כּוֹתֶרֶת *capital of a column*, plur. כּוֹתָרוֹת ; מִחְרָשֶׁת *ploughshare*, plur. מִחְרָשׁוֹת ; תּוֹכַחַח *correction*, plur. תּוֹכָחוֹת ; עֲשֶׂתֶּרֶת *Astarte*, plur. עֲשֶׂתָרוֹת .

SECT. 94.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflexion, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 77). Compare $\gamma\upsilon\eta$, $\gamma\upsilon\tau\alpha\iota\delta\epsilon\varsigma$; ἰδωρ , ἰδυτοϛ .

אָב (for אָבָה as if from אָבָה *) *father*; *constr. st.* אָבִי , *with suff.* אָבִי (*my father*), אָבִיָּה , אָבִיָּם , plur. אָבוֹת (§ 86, 4).

אָח *brother*, *constr. st.* אָחִי , *with suff.* אָחִיָּה , אָחִיָּם , plur. *constr. st.* אָחִיָּם , אָחִיָּה . All these forms follow the analogy of verbs לָה , as if אָח stood for אָחָה from אָחָה . But the *plur. absol.* is אָחִים with *Dag. f. implicitum* (§ 22, 1), as if from אָחָה ; hence אָחִיָּה , אָחִיָּה , אָחִיָּה , &c. On the form אָחִירִי (which is always used instead of אָחִירִי) see § 27, Rem. 2, b.

אָחַד *one* (for אָחַד , with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. st.* אָחַד , *fem.* אָחַת for אָחַת *una* (see § 19, 2), *in pause* אָחַת . In one instance, Ez. xxxiii. 30, it takes the form יָחַד (*by aphæresis*, § 19, 3), as in Aramæan. *Plur.* אָחַדִּים *some*.

אָחוֹת *sister* (*contr.* for אָחֹת , from the masc. אָחִי = אָחִי), plur. אָחֹתִים , *with suff.* אָחֹתִיָּה (from a *sing.* אָחֹתִיָּה , *fem.* from אָחֹתִי), also אָחֹתִיָּה (as if from a *sing.* אָחֹתִיָּה).

אִישׁ *a man*, a softened form of אִישׁ (§ 19, 5, Rem.); in

* As these nouns, though primitives, follow the analogy of verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

the plur. it has very seldom אישים, the usual form being אנשים (from אנש), constr. אנשי. Comp. אשה.

אמה maid-servant, plur. (with ה as consonant) אמהות, constr. אמהות. Comp. in Aram. אבהן fathers.

אשה woman (for אנשה, fem. from אנש), constr. st. אשת (fem. from איש, for אישת); with suff. אשתי, plur. אנשתה, plur. אנשים, abbreviated from אנשים.

בית house (probably a softened form from בנית), § 19, 5, Rem., like שנית thorn, from שנית), derivative of בנה to build (compare δόμος from δέω), constr. st. בית, plur. בתים bōt-tim, for בנות from another sing. בת for בנית (like בת for בנית).

בן son (for בנה, from בנה), constr. st. בן, seldom בך, once בני (§ 88, 3, a) Gen. xlix. 11, and בנו (§ 88, 3, b) Num. xxiv. 3, 15. With suff. בני, בנה; plur. בנים (as if from בן, for בנה), constr. st. בני.

בת daughter (for בנית, fem. from בן, comp. § 19, 2), with suff. בתי (for בנתי); plur. בנות (from the sing. בנה, comp. בנים sons), constr. st. בנות.

בן father-in-law, with suff. חמיה, and חמות mother-in-law, compare אח brother, אחות sister.

יום day, dual יומים, but plur. ימים (as if from יום for יומה).

כלי vessel, plur. כלים (as if from כל, פלה).

מים plur. water (comp. § 86 b, 1 Rem. 2) constr. st. מי, and also מימי, with suff. מימיהם.

עיר city, plur. ערים, ערי (from ער, which is still found in proper names).

פה mouth (for פאה, from פאה to breathe), constr. st. פי (for פאי), with suff. פי my mouth, פיה, פיו.

ראש head (for ראש, plur. ראשים (for ראשים, § 23, 2).

SECT. 95.

NUMERALS. I. CARDINAL NUMBERS.

1. The Cardinal numbers* from 2 to 10 are substantives with abstract meaning, like triad, decad, περιάς, though they are

* That the Hebrew numerals, from 1 to 10, are words of very high antiquity [if not strictly primitive, see § 81, 1] may be inferred from their essential coincidence in all the Shemitish tongues. Moreover a principal ground for maintain-

also used *adverbially* (§ 118). Only **אֶחָד** *one* (*unus*), *fem.* **אֶחָה** (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versa*.

It is only in the dual form for *two*, **שְׁנַיִם**, *fem.* **שְׁתַּיִם**, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:

<i>Masculine.</i>		<i>Feminine.</i>	
<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1. אֶחָד	אֶחָד	אֶחָה	אֶחָה
2. שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם*	שְׁתַּיִם
3. שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4. אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5. חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6. שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7. שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
8. שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
9. תְּשַׁע	תְּשַׁע	תְּשַׁע	תְּשַׁע
10. עֶשְׂרֵה	עֶשְׂרֵה	עֶשֶׂר	עֶשֶׂר

ing the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With **שֵׁשׁ** (prop. **שִׁשְׁ** as the Arab. and Æth. *show*) is compared the Sanskrit *shash*, [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. **ἕξ**, Lat. *sex*, ancient Slavic *shestj*; with **שִׁבַּע**, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. **ἑπτα**, Lat. *septem* [Celtic *seacht*, also *saitth*], our *seven*; with **שְׁלֹשׁ** (Aram. **תְּלִיז**), Sansk. *tri*, fem. *tisri*, ancient Per. *thri*, fem. *tisarō* [Celt. *tri*], Gr. **τρεις**, Lat. *tres*; with **אֶחָד**, Sansk. *eka* [perhaps also Welsh *ychydig* i. e. *few*]; with **חֲמִשָּׁה**, Sansk. *pantshan*, Gr. **πέντε**. [= Æolic *πέμπε*, Welsh *pump*], Lat. *quinque*, [Gaelic *cuig*]; with **אַרְבָּע**, Lat. *quatuor* [Celtic *ceathar*, also *pedwar*]; with **שְׁנַיִם** (Aram. **תְּרִיז**), Sansk. *dva*, Lat. *duo* [Celt. *dau*, *do*], &c. But a close analysis makes these apparent coincidences again doubtful [but not in the judgment of Gesenius, Fwald. &c.]; because there is great probability, on the other side, that at least the numerals **שְׁנַיִם**, **חֲמִשָּׁה**, **שְׁנַיִם** (prop. the fist, the 5 fingers) and **עֶשֶׂר** (prop. combination, multitude) are to be traced back to the pure Shemitish stems **שָׁנָה** to repeat, **חָמַשׁ** to contract (comp. **קָמַץ**, **קָשַׁץ**), and **עָשָׂר** to bind together (comp. **אָסַר**, **קָשַׁר** &c.); even if all the other numerals cannot be referred to an equally obvious etymology.

* Shortened from **שְׁתַּיִם** (according to others it is for **אֶשְׁתַּיִם** with *Aleph* prosthetic, § 19, 4), hence the *Daghesh lene* in the *Tav*.

The other Shemitish languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine ending was used with words of the feminine gender.* Usage made this a settled law in all the Shemitish languages. The exceptions are very rare: e. g. *שְׁלֹשָׁה נָשִׁים*, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word *נָשִׁים*), Ez. vii. 2; Job i. 3.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form *עָשָׂר masc.*, *עֶשְׂרֵה fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a close connexion, not the relation of the genitive (§ 114). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy: the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	{ אֶחָד עָשָׂר עֶשְׂרֵה עֶשְׂרֵי	{ אֶחָת עֶשְׂרֵה עֶשְׂרֵי עֶשְׂרֵה
12.	{ שְׁנַיִם עָשָׂר שְׁנֵי עָשָׂר	{ שְׁנַיִם עֶשְׂרֵה שְׁנֵי עֶשְׂרֵה
13	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עֶשְׂרֵה

Unusual forms are *הַמֵּשֶׁה עָשָׂר* *fifteen*, Judges viii. 10; *שְׁמֹנֶה עָשָׂר* *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

* In the vulgar dialects of the Arabic and in the Æthiopic the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 3, d.

† The etymology of this word is obscure. R. Jona explains it by *עַד שְׁתַּי עֶשְׂרֵה* *to twelve*, as if *close to twelve*, an expression like *undeviginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has *עֶשְׂרֵי עָשָׂר*, where we should expect *עָשָׂר עֶשְׂרֵי* for *עַד שְׁנֵי עָשָׂר* or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from *עֶשְׂרֵה* *to think*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שֵׁשִׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is expressed by עֶשְׂרִים, plur. of עֶשֶׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:

100	מֵאָה <i>fem. constr.</i> מֵאֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאֵתָיִם <i>dual</i> (for מֵאֵתָיִם).
300	מֵאוֹת, שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֶלֶף, <i>constr.</i> אֶלְפָּה, <i>plur.</i> אֶלְפִּים <i>thousands.</i>
2000	אֶלְפַּיִם <i>dual.</i>
3000	שְׁלֹשָׁת אֶלְפִּים, 4000 אַרְבַּעַת אֶלְפִּים, &c.
10000	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle; font-size: 2em;">{</div> <div style="display: inline-block; vertical-align: middle;"> רִבְּבָה רְבֹא (prop. <i>multitude</i>), <i>plur.</i> רְבֹאוֹת <i>ten thousands.</i> רְבוֹת </div> </div>
20000	רְבֹאֵיִם <i>dual.</i>
30000	שְׁלֹשׁ רְבֹאוֹת, 400000 אַרְבַּע רְבֹאוֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעַתָּים *fourfold* 2 Sam. xii. 6; שִׁבְעַתָּים *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֶתְרִים [comp. Welsh *ychydig*] means *some, some few*, and also *the same (idem)*; עֶשְׂרוֹת *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלֹשָׁתְּךָ *you three*, prop. *your triad*.

SECT. 96.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ךְּ (§ 85, No. 5), besides which another ךְּ is also sometimes inserted in the final.

* The plural forms עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים, from the segholates עֶשֶׂר, שִׁבְעָה, תִּשְׁעָה, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עֶשְׂרִים, שִׁבְעִים, תִּשְׁעִים.

syllable. They are as follows: שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by ראשון (for ראשון, from ראש *head, beginning*, with the termination וֶן (§ 85, No. 4). The feminine forms have the termination יִת, rarely יָה, and are employed also for the expression of numerical parts, as חֲמִשִּׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיָּה *tenth part*. The same meaning is found also in forms like חֲמִשׁ *fifth part*, רִבֵּעַ and רְבִיעַ *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 118.

CHAPTER IV.

OF THE PARTICLES.

SECT. 97.

GENERAL VIEW.

1. THE particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 30, 4) from nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small. The origin of those that are not primitive is twofold: 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *except, away*; 2) they are *derived* from other parts of speech, either a) by the *addition of formative syllables*, like יוֹמָם *by day* from יוֹם (§ 98, 3), or most commonly b) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. אֲנִי *only* (prop. *certainly, certe*) for אֲנִי.

Compare in German, *gen* from *gegen, Gegend*; *seit* from *Seite*; *weil*

(orig. a particle of time) from *Weile*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ἀπό*, *ab*, *a*; *ἐξ*, *ex*, *e*; *ad* Fr. *à*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2). This is the case especially with prepositions; e. g. the prefix *ב* from *בֵּית*, *ל* from *אֶל*, *פ* from *בֶּן* (§ 100).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitish dialects, such abbreviations became more and more frequent. Thus for *אֲשֶׁר*, so early as the period of the later Biblical Hebrew, *שֶׁ* and even *שׁ* had come into use, and in Rabbinic authors the full form *אֲשֶׁר* very seldom occurs; the *דִּי* of the Biblical Chaldee at a later period became *דִּי*; in modern Arabic we have *hallaq* (now) from *hālraq̄t*, *lèsh* (why?) from *li-ayyi-sheîn*, and many more. This view derives confirmation from the analogy of the western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as *מִדּוּעַ* *wherefore?* for *מִדּוּ יָדוּעַ* *what taught?* i. e., *qua ratione ductus?* comp. *τί μαθῶν*; *בְּלִעְדֵּי* *besides*, from *בַּל* and *עֲדֵי*. *מִמַּעַלָּה* *from above*, from *מִן*, *ל*, *מַעַלָּה*.

More frequent is the combination of two words without contraction; as *כִּי עַל כֵּן*, *כִּי אֵם*, *אֵה כִּי*, *אֲחֵרֵי כֵן*.

* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*. In the Chinese, most of the particles are verbs or nouns; e. g. *יֵן*, *to give*, employed as a sign of the dative; *ל*, *to make use of*, hence *for*; *נֵי*, *the interior*, hence *in*.

SECT. 98.

ADVERBS.

1. *Primitive* adverbs are those of negation, לֹא *not* = οὐ, οὐκ, אֵין = μή, אֵין *there [is] not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least for grammatical purposes be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are:

a) Substantives with prepositions; e. g. בְּמֵאֳדָר (*with might*), *very greatly*; לְבַד *alone* (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבְּיָתָא *within*; כְּאַחַד (*as one*), *together*.

b) Substances in the accusative (the *casus adverbialis* of the Shemites, § 116), comp. τὴν ἀρχήν, as מֵאֳדָר (*might*), *very greatly*; אִפְסָא (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יָחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סְבִיב (*circuit*), *around*; others have wholly lost it, as כְּבֵר (*length*), *long ago*; עוֹד (*repetition*), *again, farther, longer*.

c) Adjectives, especially in the feminine (which answers to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (*primum*) *at first, formerly*, רַבָּה and רַבַּת *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִיית *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 128, 2); e. g. הֹרַבָּה (prop. *doing much*), *much*.

e) Pronouns, as זֶה (prop. *this* = *at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 147.

3. Other adverbs have been formed by the addition of the formative syllable ׀ (more seldom ׀-) to substantives, as אֱמִנָם and אֱמִנָם *truly*, from אֱמֵן *truth*; חִנָּם (*for thanks*), *gratis, in vain*; יוֹמָם *by day*, from יוֹם; פְּתָאֵם *for פְּתָאֵם in a twinkling*, from פְּתָע *twinkling*.

The termination ׀-, ׀-, occurs also in the formation of substantives, like יוֹן, יוֹן (§ 83, No. 15); e. g. פְּרִיּוֹן and פְּרִיּוֹן *ransom*, λύτρον, סָלָם

ladder (from סִלָּל). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אַז *only* (prop. an affirmative particle, *certainly*, from אֵכֶן, Chald. הֵכִין, הֵכִי), and especially the interrogative הֵ, e. g. הֵלֹא *nonne*? הֵנִים *num etiam*? which originated in the more full form הֵל Deut. xxxii. 6.

This ה is pointed 1) generally with *Chateph-Pattach*, as הַשְׁמַתָּה *hast thou set?* (see the examples in § 150, 2); 2) usually with *Pattach* and *Daghesh forte* (like the article) before a letter that has *Shewa*, as הִלְכָּן Gen. xvii. 17; xviii. 21; xxxvii. 32, once without this condition, viz. הִיטָב, in Lev. x. 19; 3) with *Pattach* (and *Daghesh f. implicitum*) before gutturals, as הֵאֲלֶהָ *shall I go?* 4) with *Seghol* before gutturals that have *Qamets*, as הֵאֲנֹכִי *num ego?* This interrogative particle always has its place at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pro-nominal suffixes*, which are here used generally in the same form as with verbs, namely with *Nun epenthetic* (§ 57, 4). E. g. הֵשֵׁנִי *he (is) present*; אֵינִי *I (am) not*, אֵינָה *he (is) not*; עוֹדָנִי *he (is) still*; אֵיךְ *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנִי, in *pause* הֵנִי and הֵנִי *behold me*; הֵנָּה; הֵנָּה; הֵנָּה, in *pause* הֵנָּה and הֵנָּה; הֵנָּה.

SECT. 99.

PREPOSITIONS.

1. Most of the words which by usage serve as prepositions, were originally,

- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as genitive, which is actually indicated in Arabic by the genitive ending: compare in German *statt dessen*, in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parenthesis, and marked with an asterisk if it is still in use. Exs. אַחֲרֵי (*hinder part**), *behind, after*; אֶצֶל (*side**), *close by*; בֵּין (*intermediate space, midst**), *between*; בֵּעַר, בֵּעַר (*interval of space, distantia*),

behind, about ; זרלה (*remoteness, absence*), *besides* ; יצן (*purpose*), *on account of* ; מול *before, over against* ; מן (*part*), *from, out of* ; לְנֶגֶד (*that which is before*), *before, over against* ; עַד (*progress, duration**), *during, until* ; על (*upper part*), *upon, over* ; עִם (*connexion, also עִמָּת, לְעִמָּת*), *with* ; תַּחַת (*under part**), *under, in place of*.

- b) Substantives in the construct state with prefixes ; as לְפָנַי (*in face of*), *before* ; לְפִי, בְּפִי (*in accordance with the mouth, i. e. the command**), *according to* ; בְּגִלּוֹל (*in consideration*), *on account of*, לְמַעַן (*for the purpose*), *on account of*.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions. E. g. בְּצָרִים, בְּבָלִי (*in the want of*), *without* ; בְּעוֹרֵר (*in the continuing of*), *during* ; בְּרִי, בְּרִי (*for enough*), *for, according to*.

SECT. 100.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מן is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from a forest*.

On the ways of using מן the following particulars should be noticed. Generally it stands entire and apart only before the article, as מִן הָאָרֶץ Jer. xlv. 18, also in particular before feeble letters, as מִן בְּנֵי Jer. xlv. 18, and elsewhere in the later books (like the usage of the Syriac) : there is besides a poetical form מִי (especially in Job). Most generally it is *prefixed* (as in מִיָּדָם) by means of *Daghesh forte*, which can be omitted only in letters that have *Sh'va* (according to § 20, 3, b) ; before gutturals it becomes מִ (according to § 22, 1), e. g. מִיָּעָר, מִיָּעָם ; before ח also מִ, as מִחֻץ, מִחוּץ Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2) to a single prefix consonant with the slightest vowel (*Sh'va*) ; namely,

בִּי *in, at, on, with* (from בֵּית),
 לִי *towards, to* (from אֵל),
 כִּי *like, as, according to* (from כֵּן)*.

On the pointing of these prefixes we observe :

* Of the derivation of לִי from אֵל, there is no doubt ; and אֵל itself may be derived from a root meaning *to approach* (Heb. and Aram. לָוָה, לָוָה *adhæsit*, Arab.

אֲתָם and אִתָּם *them*. Only in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אִתָּ with is incorrectly inflected אִתִּי, אִתָּם.

2. The preposition עִם *with* takes *Qamets* before כֶּם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמָּכֶם, עִמָּהֶם. In the first person besides עִמִּי we find עִמָּדִי.

3. It is but seldom that prepositions take the verbal suffixes, as תַּחְתָּי 2 Sam. xxii. 37, 40, 48 (for which we find תַּחְתִּי in Ps. xviii. 37, 40, 48), תַּחְתָּהָ Gen. ii. 21, and בְּצַדִּי Ps. cxxxix. 11 (here for the sake of rhyming with רִשְׁפָּנִי). But in these cases the form of the suffix may be certainly accounted for by the fact, that a tendency *whither* is thought of, so תַּחְתָּי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחְתִּי *under me*, תַּחְתָּהָ *in its place* ("he put flesh in-to its place"), בְּצַדִּי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 100) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to *א* is appended the syllable *מִי*, and *מִן* is lengthened into *מִמֶּן* (prop. *a parte*, from the side of —), and for *ב* and *ל* we have at least *בִּי* and *לִי* with full vowel.

a) לִי with suffixes :

Sing.

Plur.

- | | | |
|---------------------------------|--|---|
| 1. | לִי <i>to me.</i> | לָנוּ <i>to us.</i> |
| 2. | { <i>m.</i> לָהּ, לָכָה, in pause לָךְ }
{ <i>f.</i> לָךְ } | { לָכֶם }
{ לָכֶן, לָכֶהָ } <i>to you.</i> |
| 3. | { <i>m.</i> לוֹ <i>to him.</i> | { לָהֶם, לָהֶמָּה, poet. לָמוֹ* } <i>to them.</i> |
| { <i>f.</i> לָהּ <i>to her.</i> | | |

* It has frequently been maintained, that the form לָמוֹ stands also for the *sing.* לוֹ, for which various explanations have been given. An analogy might certainly be found in the הִקְטָלָה used for הִקְטָל (§ 47, Rem. 3). But it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to בְּשָׁרָא, אֵל, which the LXX have rendered Θεοί), liii. 8 (in reference to the foregoing דֹּרֹת *his generation*, i. e. He and his like).

The same is true of עָלֵינוּ for עָלֵינוּ; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural רָשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עֲרֵצִים). More strange is עָלֵינוּ Job xxii. 2 in reference to אָדָם *man* (human being). Yet this too is doubtless collective.

[It is proper to remark, that the use of לָמוֹ for the *sing.* לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Hebr. Sprache*, 5te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Tr.]

† Not לָהֶן, which signifies *therefore*.

א takes suffixes in the same manner, except that for the 3 pers. plur. we have also בם, fem. בהן, but not במו.

b) א with suffixes:

	Sing.		Plur.
1.	אמִי * as I.	אמֵנו as we.	
2.	{ m. אַתָּה } as thou.	אֲנִי, seldom אֲנֵינוּ	{ as ye.
	{ f. — }	— — —	
3.	{ m. אֵלָיו as he.	אֵלֵינוּ, אֵלֵיהֶם, אֵלֵיהֶם	{ as they.
	{ f. אֵלֶיהָ as she.	— — —	

c) מן with suffixes:

	Sing.		Plur.
1.	מִמֶּנִּי, poet. מִנִּי, מִנִּי from me.	מֵמֵנוּ from us.	
2.	{ m. מִמֶּנִּי, in pause מִמֶּנִּי } from	מֵמֵנִי } from you.	
	{ f. מִמֶּנִּי } thee.	מֵמֵנִי }	
3.	{ m. מִמֶּנִּי, poet. מִמֶּנִּי, מִמֶּנִּי from	מֵמֵנִי, poet. מֵמֵנִי } from	
	{ f. מִמֶּנִּי from her. [him. מֵמֵנִי }	מֵמֵנִי } them.	

The syllable מו in אמִי (in Arabic ما=מה what, prop. according to what I, for as I) is in poetry appended to the pure prefixes א, ב, ג, even without suffixes, so that אֲנִי, בִּמְנוּ, גִּמְנוּ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of מן it has adopted the shorter ones, resembling those of the Syriac.

The preposition מן with suff. makes מִמֶּנִּי from him, which comes from מִמֶּנִּי (according to § 19, 2, Rem.), and is identical in form with מֵמֵנוּ from us, which comes from מִמֶּנִּי. The Palestinian grammarians wanted to distinguish the last by writing it מִמֶּנִּי, but Aben Esra with justice objected. The form מִמֶּנִּי always stands without Mappiq, and comes from מִמֶּנִּי or מִמֶּנִּי.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 106, 2, a).† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 89, 2). These are:

* The use of י for א here is simply for the sake of euphony.

† Some of these words, which come from stems כֹּה, namely אֵלֵי, אֵלֵי, אֵלֵי, אֵלֵי, אֵלֵי, may certainly be traced back to singular forms like אֵלֵי, אֵלֵי, אֵלֵי; but the analogy of the others makes it more probable that these too should be regarded as plurals. Comp. the plural forms מִמֶּנִּי from מִן; רֵעִי, רֵעִי, &c. from רֵע.

אַחֵר, more frequently אַחֲרֵי (prop. *hinder parts*), *behind*, with suff. always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, &c.

אֶל, poet. also אֵלַי (regions, directions), *towards, to*, with suff. always אֵלַי *to me*, אֵלָיו, אֵלֵיכֶם.

בֵּין (interval of space), *between*, with suff. בֵּינִי, בֵּינֶיךָ, but also בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינוֹתֵינוּ, בֵּינוֹתֶיךָ (from בֵּינָם, בֵּינָם, intervals).

מִן *from, out of*, seldom מִיָּנִי (plur. constr. st.), Is. xxx. 11. עַד (progress, duration, from עָדָה) *as far as, unto, plur.* עָדִי (only poet.), with suff. עָדֶיךָ, עָדָיו, עָדֵיכֶם (even the last with Qamets).

עַל *upon, over, constr. st. of עַל that which is above* (from עָלָה *to go up*), plur. עָלַי (only poet.), with suff. עָלָיךָ, עָלָיו, עָלֵיכֶם, for which עָלֵינוּ is also used in poetry.

תַּחַת *under* (prop. *that which is beneath*), with suff. in plural תַּחַתִּי, תַּחַתְּךָ, but also in the singular תַּחַתָּם.

SECT. 102.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

b) Adverbs, as אֵל and בֹּל (not), *that not*, אִם (num?), *if*, אָךְ, רַק (only), *but yet*. Also adverbs with prepositions; e. g. בְּטָרֶם (in the not yet), *before that*; or with a conjunction added, as אַחַר כֵּן *there is added that = much more or much less*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connexion between propositions; e. g. רֵעֵן אֲשֶׁר *because* (from רֵעֵן *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עַקֵּב כִּי and עַקֵּב אֲשֶׁר (in consequence that), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר) *because*, עַל־כֵּן (for עַל־כֵּן אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 130, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have been originally other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as **אֵל** (prop. *desire, choice*, from **אָלַה** *to desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *velle*; **פָּן** (*a turning away*) that not. Even the only prefix conjunction **וְ** and must perhaps acknowledge relationship with **נָי** *a fastening, a nail*.

The pointing of the conjunction **וְ** is in many respects analogous to that of the *prefixes* **בְּ**, **כְּ**, **לְ** (§ 100, 2), but as a feeble letter it has some peculiarities.

a) Usually it has simple *Sh'va* (**וְ**).

b) Before words whose first consonant has simple *Sh'va*, the *Vav* takes the vowel-sound **וּ**, as **וּלְכַל** (see § 26, 1, Rem.). It is also sounded thus (yet with the exception of the case under *d*) before its cognate letters, the labials **בּ**, **מּ**, **פּ**; as **וּבְלָקָה** and even before a *Chatuph* (under letters not guttural), as **וּזְרַח** Gen. ii. 12.

c) Before **וְ** the *Vav* takes *Chireq*, as in **וַיְהִי** (for **וַיְהִי**, comp. § 28, 1, and § 24, 1, a); and before **הּ** and **הָ** it is sometimes pointed with *Chireq* or *Seghol*, as **וַהֲיִיחֶם** Jos. viii. 4, and **וַהֲיִה** Gen. xx. 7 (comp. § 62, Rem. 5).

d) Immediately before the tone-syllable, it often takes *Qamets*, like **וְכִי**, **וְלִי**, and with the same limitation (§ 100, 2, c), especially when words are connected in pairs, as **וְהָיוּ וְבָרוּךְ** Gen. i. 2, **וְלִי יוֹם** viii. 22, yet chiefly only at the end of a small clause, hence **וְנָתַתָּ וְנָתַתָּ** Gen. vii. 13, **וְנָתַתָּ** 1 Kings xxi. 10.

SECT. 103.

INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as **אָהָה**, **אָה** *ah!* **וֹי**, **וֹי** *wo!* **הֵאָה** *ho!* **אָהָה** *aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as **הִנֵּה** or **הִנֵּה** *behold!* (prop. *here*); **הִבֵּה**, plur. **הִבּוּ** (prop. *give*, Imp. from **הִבֵּה**) for *age, agite*; **לָכֵה** (prop. *go*), the same; * **הִלָּלֵה** *far be it!* prop. *ad profana!* **בִּי** (perhaps for **בְּעִי** *entreaty*), *I beseech, hear me*; **נָא**

* **הִבֵּה** and **לָכֵה** stand also in this form in connexion with the feminine and with the plural, as a proof that they have fully assumed the nature of interjections.

now, I pray (in Æthiop. an *Imp. well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).*

* The particle **አን** serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. **አን** stands *a*) after the *Imp.* in commanding as well as in entreating (§ 127, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 125, 3, *b* and § 1 6, 1); *c*) once after the *Pret.* (§ 124, 4, in Note); *d*) after various particles, as **አን** **ከአን** *behold now*, particularly with conjunctions, **አን** **ከአን** *ne* (*quæso*) and **አን** **ከአን** *if now*, *εἴ ποτε*, *if* with a courteous or modest restriction. In courteous discourse these particles are very frequently employed Gen. xviii. 3; xix. 7, 8, 19; l. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

SECT. 104.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,— OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material, e. g. כֶּסֶף כְּלִי *vessels of silver*=*silver vessels*; תִּבַּת עֲצִים *ark of wood*=*wooden ark*, like *des vases d'or*; in like manner אֶהְיֶה עִלְמָם *an eternal possession*, Gen. xvii. 8, מִנְּחֵי מִסְפָּר *men of number*=*few men* Gen. xxxiv. 30, אֶבֶן חֵן *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*. Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְּחַר צִמְצֻמָּה *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כֹּל *totality*, for *all*, this is the usual construction (see § 109, 1, Rem.).

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Gen. i. 2, *the earth was desolation and emptiness*; Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, cx. 3;

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲדָר *of cedar*, נְחֹשֶׁת *of brass*, comp. *cuneatus* (wedge-like).

Is. v. 12; Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּכֹחַ with power, for powerful.*

2. In Hebrew many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.

a) by אִישׁ *man*, e. g. אִישׁ הַבָּרִיר *an eloquent man*, Ex. iv. 10; אִישׁ חָכָם *a wise man*, Prov. xxiv. 5. b) by בָּעַל *master*, e. g. בָּעַל שָׁעַר *hairy*, 2 Kings i. 8; הַחֲלֹמוֹר בָּעַל *the dreamer*, Gen. xxxvii. 19. c) by בֶּן *son* and בַּת *daughter*, e. g. בֶּן-הַיָּלָד *a valiant man*, 1 Kings i. 52; בֶּן-קְנָז *an oriental*, Gen. xxix. 1; בֶּן-שָׁנָה *one year old*, Ex. xii. 5; בֶּן-מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיעַל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיעַל *worthlessness*, for *worthless*, like *scelus* for *scelstissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קַצִּיר *harvest* for *harvesters*, xvii. 5. So far as this is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 83; comp. § 105, 3, b.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר *the Strong*, i. e. *God*; אֲבִיר *the strong*, i. e. *the bullock*, in *Jeremiah* the horse; אֲבִיר *the majestic, august*, for *the prince*; לְבָנָה *the pale* i. e. *the moon*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, ὕλη i. e. *the sea* Odyss. i. 97.

SECT. 105.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 79, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz. a) when the female is indicated by an entirely different word, which, of

course, requires no feminine ending, as *father, mother*, in Heb. אָב, אִם; אֵל, אֵלָה *ram, ewe*; b) when the female is indicated by the addition of the feminine ending, as אחָ brother, אחוֹת *sister*; עָלָם *young man*, עֲלָמָה *young woman*; פֶּרֶס *juvencus*, פָּרָה *juvencia*; עֵגֶל *vitulus*, עֵגְלָה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), like ó, ἡ βοῦς; ó, ἡ παῖς, as גָּמֶל *camel masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in ó λύκος, ἡ χελιδὼν (*epicæna*) e. g. דָּב שָׁכִיל *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); אֶלֶיךָ *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of forms in the language whose gender is indicated according to *a, b, c*, and use less distinct terms, e. g. חֲמוֹר and אֵל as *fem.* for אֲחֹרֶן and אֵילָה, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעַר *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the more elegant written language avoids the feminine forms (e. g. בַּעְלָה *mistress*, צִרְיֹשָׁה *bride*), which are common in later usage.

That the designations of sex were used sparingly, appears also in other examples; viz. אֲדֹמָן *masc. architect*, Prov. viii. 30, where *wisdom (fem.)* is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body (masc.)*, spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for *a goddess*, 1 Kings xi. 5, like Eng. *friend, teacher*, and Lat. *auctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* כָּלֵב *dog*, זֶאֵב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יַעֲנָה *ostrich*, אֶרְנָבָה *hare*.

2. The most constant use of the feminine ending for denoting the feminine gender, is found in the adjectives and participles.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,* viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), יֶרֶכָה *side* (of a country), *region*; מִצָּחַ *brow*, מִצְחָה *greave* (from the resemblance).

* On the subject of Nos. 3 and 4, see the excellent remarks of *Harri* (Hermes, I. p. 37).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָמָה, נָקָם *vengeance*, עֲזָרָה, עֲזָרָה *help* (§ 83, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλόν), commonly take the fem. form, as יְכוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדֻלוֹת *great things*, Ps. xii. 4.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as פְּרִינֹת *princes* (like *highnesses*), קִהְלָה *concionator*, comp. סַפְרָה as a man's name in Neh. vii. 57; Ezra ii. 55. Even the feminine plural אֲבוֹת *fathers* appears to have some reference to *dignity*. These words are, however, agreeably to their signification, construed with the *masc.* This use of words prevails more extensively in Arabic, Æthiopic and Aramæan, e. g. in *Caliph* חַלִּיפָה. A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft*, [= Eng. *lordship*] for *Herr* [= Eng. *lord*], *Obrigkeith* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרֵיחַ *wanderer, traveller*, אֲרֵיחָה *caravan*, prop. *that which wandereth for the wanderers*; גִּילָה (from masc. גִּילָה) *a company of exiles*; יוֹשְׁבָה Mic. i. 11, 12, prop. *that which inhabiteth for the inhabitants*; אֲרֵיבָה, Mic. vii. 8, 10, for *the enemies*. So in Arabic often. Comp. the poetic בַּת צֵר for בְּנֵי צֵר *sons = inhabitants of Tyre*, Ps. xlv. 13, בַּת עַמִּי = עַמִּי *my countrymen*. Examples of its application to things without life, יַעֲצָה *timber*, בְּנָנָה *clouds*, אֲרֵזָה *cedar wainscot*. Comp. τὸ ἵππικόν and ἡ ἵππος for *the cavalry*, ἡ ἀμάχλος (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote *an individual of a class*, when the masculine is used of the whole class, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שֵׁעַר *hair* (collectively), שֵׁעֶרָה *a single hair* (see Judges xx. 16); so also הֶאֱצִנָה *a fig*, נִצְּחָה *a blossom* (beside the collective נִץ Gen. xl. 10) and other instances. But the difference is mostly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries* and *towns*, contemplated as mothers,* or nurses, of the inhabitants, e. g. אֲשִׁירָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צֵר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, עִיר *town*, הָעוֹלָם *the world*, הַדֶּרֶךְ and אֲרָצָה *way*, חֲצֵר *court*, מַחֲנֶה *camp*, שְׁאֵל *under-world*, גֶּרֶן *threshing floor*, בְּאֵר *well*, &c., at times even מְקוֹם *place*.†

* Thus אֵם, 2 Sam. xx. 19 and on Phœnician coins (comp. אִמָּה, 2 Sam. viii. 1), stands for *mother-city*, μητρόπολις (comp. μητήρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xxiii. 15 (comp. son of the house, son of the womb).

† As this word מְקוֹם is usually *masc.*, we find also in the others more or less fluctuation in the gender.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יהודה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אדום *masc. Idumæans*, Numb. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But the names of people are also construed as *fem.* from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.*

b) *Members and parts of the body* in man or beast, יד and כף *hand*, רגל *foot*, עין *eye*, אוזן *ear*, זרוע *arm*, לשון *tongue*, כנף *wing*, קרן *horn*, שן *tooth*, זקן *beard*, בטן *womb*, probably with reference to their subserviency as mere instruments,† and hence also words for *inanimate instruments* and *utensils*, as חרב *sword*, דבר *peg*, מטה and שבט *staff*, ארון *chest*, פד *pail*, ערש *bed*, כוס *cup*, also אבן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) The words for *light*, *fire*, and other *powers of nature*, as שמש *sun*, רוח *wind*, also *spirit*, נפש *breath*, *soul*; אש *fire* (*Æth. ësät*), אור (Job xxxvi. 32), and so אה and תנור *oven*, נגה *brightness*, צהר *window*, Gen. vi. 16, &c.†

SECT. 106.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz. a) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׂר *an ox* (*an individual of the ox kind*), בקר *oxen*, e. g. חמשה בקר *five oxen*, Ex. xxi. 37, צאן *small cattle*, viz. *sheep or goats*, שׂה *an individual of the same, a sheep or a goat* (comp. in Eng. *twenty people*); b) the feminine ending (§ 105, 3, d): c) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אדם *man, the human race* Gen. i. 26, איש *collect. for men*, דבר *words*,

* Here belongs the poetical personification of a people as a female, Is. xlvi. 1. 1; liv. 1 seq.; Ez. xvi.; Lam. i.

† Of the *masc.* gender in these nouns the few examples are ירוע Is. xvii. 5, שוק Ex. xxix. 27, עין Zech. iv. 10, לשון Ps. xxii. 16.

‡ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine ending, as נחשׁו brass, קשׁו bow (from the stem-word קוש), ער time (ערר). These are only now and then construed as masculine, from a misapprehension of their origin.

אֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 107, 1).

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

a) *Extension* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 86 b, Rem. 2), מְרוֹמִים *height* Job xvi. 19, מְרָגְלוֹת *the place at the feet*, מְרָאשׁוֹת *the place at the head*; *certain portions of the body*, which are parts of its extension,† as פָּנִים *face*, צַוְאָרִים *neck*; *spaces of time*, as יָמִים *life*, נְעֻרִים *youth*, זָקְנִים *old age*; and finally *states, qualities*, which are *permanent* or of *long continuance*, as כְּנָעִים *perverseness*, רַחֲמִים *compassion*, שִׁפְיָלִים *childlessness*.

b) *Might and power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view and then passed over to the “God of gods,” or in a monotheistic view and as such was intended to denote God’s might in its manifestations), then a few times קְדוֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19 and Chald. שְׁלִיטֵיךָ *the Highest* Dan. vii. 18), and תְּרַפִּים *penates* always in the plural, even when only one image is meant 1 Sam. xix. 13, 16. Farther אֲדֹנָיִם = אֲדֹנָי *lord*, e. g. קָשָׁה אֲדֹנָיִם *a hard lord* Is. xix. 4, הָאֲדֹנָיִם *the lord of the land* Gen. xlii. 30; so also בָּעַל *master* with *suff.* often בָּעַלָּי *his master*, בַּעֲלֶיהָ *her master*.†

Rem. 1. The use of the plural, according to letter *b*, is very limited and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 110, 1, Rem. 3; with verbs in § 143, 2. On אֲדֹנָי used of God, see § 119, Rem. 4.

2. The plurals under *a* are also limited [in common prose] to few words, but in poetry there is a more extensive use of them, e. g. הַשְׁכֵּמֹת *tenebræ* (of dark places), הַנְּעֻנִים *deliciæ*, אֱמֻנִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this

* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see עֲצוּם, רַב).

† Comp. the same use of the *plur.* in τὰ στήθη, τὰ νῶτα, *præcordia, cervices, fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26, xi. 7; Is. vi. 8). The Jewish grammarians call such a plural הַכְּבוֹדִים *רְבוּי* (*pluralis virium* or *virtutum*); the moderns call it *pluralis excellentiæ* or *plur. majestaticus*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

compound idea is to be expressed in the plural, it is done *a)* most naturally by the plural form in the governing noun, as גִּבְרֵי חַיִל *strong heroes*; so also in compounds, as בְּנֵי־יִמִּיני *Benjaminite, plur.* בְּנֵי יִמִּיני 1 Sam. xxii. 7; *b)* in both, as גִּבְרֵי הַחַיִלִּים 1 Chron. vii. 5, בְּתֵי כְלָאִים *prison houses*, Is. xlii. 22, and hence אֱלֹהִים בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sons of Gods* for *sons of God*; *c)* even only in the noun governed, as בֵּית אָב *family*, בֵּית אֲבוֹת *families* Num. i. 2 foll., פְּרִי מִנְדִּים *precious fruits* Cant. iv. 16, vii. 14. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated as a *nomen compositum*.*

The connexion with *suffixes* is also effected according to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינֵם Ps. cxliv. 8, where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, also נְאֻשׁ נְאֻשׁ Ps. lxxxvii. 5, יוֹם יוֹם Esth. iii. 4, דּוֹר דּוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֶדֶר עֶדֶר לְבֵדוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בְּאַרוֹת הַחֵמֶר בְּאַרוֹת *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally *diversity, more than one kind*, as כָּל signifies *all* and *every kind*, e. g. אָבֶן וְאָבֶן *two kinds of weights* Deut. xxv. 13, לֵב לֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations. With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, &c.) very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, יַיִן *wine* (yet מַיִם *water* is expressed by the plural, but in Arabic it is singular). But when the word is used to express *portions* of a substance, it may take the plural form, as כֶּסֶפִּים *pieces of silver* Gen. xlii. 25; comp. Is. i. 25. So of grain, as חֲטָה *wheat (growing in the field)*, חֲטָה *wheat in the grain*.

* All the three methods occur also in Syriac and Æthiopic. See Hoffmanni Gram. Syriaca, p. 254; Ludolfi Gram. Æthiopica, p. 139.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יַמִּים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

SECT. 107.

USE OF THE ARTICLE.

The article (הַ, הָ, הִּ § 35) was originally a demonstrative pronoun (like *ὁ, ἡ τό* in Homer), yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night, to-night*; הַזֶּמֶן *this time*. As an indication of this demonstrative sense we may also consider 1) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצָאָה *that are found* 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xli. 27; Job ii. 11; so also הַזֵּלִיָּה same as אֲשֶׁר עָלֶיהָ 1 Sam. ix. 24; 2) the case, where it serves mostly before a participle to point back to a subject noun, in order to give it more prominence, Ps. xix. 10, *the laws of Jehonuh are truth* . . . v. 11, הַנִּחְמְדִים *they that are precious*: here the article has nearly the force of הַמֵּה *aitol*. So also in Ps. civ. 3 (three times הַמִּקְרֶה *he that lays beams*); Is. xl. 22, 23; xli. 6; Gen. xlix. 21; Job xli. 25; and still stronger in Ps. xviii. 33, הָאֵל הַמַּאֲרִיץ *the God that girds me with strength*; v. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German [or English]; viz. only when a *definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse. E. g. Gen. i. 3, *God said, Let there be light* (אֹר), verse 4, and *God saw the light* (אֶת־הָאֹר); 1 Kings iii. 24 *bring me a sword, and they brought the sword*; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁשׁ *the sun*, הָאָרֶץ *the earth*. See an instructive example in Eccles. ix. 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אָרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are,

1. When the name of a class is used collectively to denote all the individuals under it, as *the righteous, the unrighteous*, Gen.

xviii. 25; *the woman for the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk*.*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like ὁ ποιητής (Homer), as שָׁטָן *adversary*, הַשָּׂטָן *the adversary*, *Satan*; יְהוָה *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man*, *Adam*; הָאֱלֹהִים ὁ θεός, *the only, true God* = יְהוָה (yet this word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 108, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַבֶּכָר *the region around*, viz. *that around the Jordan*.

3. Hence it is also used with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre*), as הַיָּאָר *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הַיָּר *the town Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where fancy paints the image of an object and causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8, 11. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. בָּקָר Is. x. 14, but מִשְׁלַח בָּקָר xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as קִנְבוֹר Job xvi. 14.

b) *In the names of classes of objects which are universally known*, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἡπικόν, *la modestie*), hence of physical and moral evils, as *the falsehood* Is. xxix. 21, *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הַיָּאָר *the lion*, as the well-known enemy of the

* Exactly so among the Attics ὁ Ἀθηναῖος, ὁ Συρακόσιος.

flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression יְהִיּוֹם הַיּוֹם should not be translated *it happened on a day*, but *the day, (at) the time*, viz. as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

SECT. 108.

The article is regularly omitted,*

1. Before the *proper name* of a *person* or a *country* (דָּוִיד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, אֲרָם). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 107, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it. E. g.

a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַסֵּפֶר הַבִּקְנָה) with reference to ver. 11; Jos. viii. 33, הַחֲצִי *a half thereof*, in the next clause הַחֲצִי *the (other) half thereof*.

b) When the genitive is a *pr. name* which does not admit the article (according to No. 1), as הַמִּזְבֵּחַ בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15 (comp. xlviii. 1).

c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הָאָבֶן הַבְּדִיל *the weight, the leaden one* Zech. iv. 10, הַמִּזְבֵּחַ הַבְּרָזָה *the altar of brass* 2 Kings xvi. 14, נִשְׂאֵי הָאָרוֹן הַבְּרִית Jos. iii. 14; Ex. xxviii. 39.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹר הַיּוֹם גָּדוֹל *yet is the day great, it is yet*

* In these particulars (relating to the omission of the definite article, namely, before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek it is quite otherwise, the article being freely used in all these cases except the last.—Tr.

high day; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, **הַאֲמָרִים לְטוֹב** *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 **הַטֶּבֶב הַזֶּה** *it is the encompassing*, i. e. *that which encompasses*; xlv. 12, **כִּי פִי הַמְדַבֵּר** *that my mouth (is) the speaking*—*it is my mouth that speaketh*; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 107, beginning.

SECT. 109.

1. When a compound idea, expressed by one noun followed by another in the genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as **אִישׁ מִלְחָמָה** *a man of war* Jos. xvii. 1, **אֲנָשֵׁי הַמִּלְחָמָה** *the men of war*, Num. xxxi. 49; **דְּבַר שֶׁקֶר** *a word of falsehood* Prov. xxix. 12, **דְּבַר הַנְּבִיא** *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive is definite, as **חֵלֶקֶת הַשָּׂדֶה** *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32; Gen. xxxiii. 19), **אִישׁ הָאֲדָמָה** *a husbandman* Gen. ix. 20 (on the contrary **אִישׁ שָׂדֶה** Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 112.

N.B. This explains the use of the article after **כָּל** prop. *totality, the whole*. The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*);* e. g. **כָּל-הָאָדָם** *all men*, **כָּל-הָאָרֶץ** *the whole earth*, prop. *the whole of men, the whole of earth*; but **כָּל-אֶבֶן** *stones of all kinds*, 1 Chron. xxix. 2, **כָּל-דָּבָר** *any thing* Judg. xix. 19, **בְּכָל-יוֹם** *every day* Ps. vii. 12. Yet also **כָּל חַי** *every living thing* = *all living*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. **בֶּן-יְמִינִי** *Benjaminite* (§ 85, 5), **בֶּן-הַיְמִינִי** Judges iii. 15, **בֵּית הַלְחָמִי** *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 108, 2, b. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun **זֶה**, **הַזֶּה**, belonging to the substantive, takes also the article. Gen. x. 12, **הָעִיר הַגְּדֹלָה** *the*

* What is here said of **כָּל** applies also to its Greek equivalent, *πᾶς*: e. g. *πᾶσα ἡ πόλις* *the whole city* (Matt. viii 34), but *πᾶσα πόλις* *every city* (Matt. xii. 25).—Tr.

great city; xxviii. 19, *הַמָּקוֹם הַהוּא* *that place*; Deut. iii. 24, *יָדָהּ הַחֲזָקָה* *thy strong hand*; *הַמַּעֲשֶׂה הַגָּדוֹל* *the great work of Jehovah*.

Not very unfrequent is the use of the article

a) With the adjective alone, which then serves to make definite the noun, e. g. *יוֹם הַשִּׁשִּׁי*, Gen. i. 31, *day the sixth = the sixth day* (on the contrary *יוֹם שֵׁנִי* *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also *נֶפֶשׁ הַחַיָּה* Gen. i. 21; ix. 10. This is the usual construction when the adjective is properly a participle, as Jer. xlvi. 16 *חֶרֶב הַיּוֹנָה* *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ez. xxxix. 27; 2 Sam. vi. 3 (perhaps to be emended), yet rather frequently in connexion with the pronouns *הוּא* and *זֶה*, which are sufficiently definite of themselves, as *בְּלִילָה הוּא* Gen. xxxii. 23, *הַיּוֹר זֶה* Ps. xii. 8; particularly when the noun is made definite only by a suffix, as *עֶבְרִיָּה אֵלֶּה* 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Purposely indefinite is *דְּבָרָם רָעָה* Gen. xxxvii. 2, *an evil report respecting them* (*הַדְּבָרָם הָרָעָה* would be *the evil report*).

SECT. 110.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number*, as *אִישׁ גָּדוֹל*, *אִשָּׁה רָפָה*. On the position of the article, see § 109, 2.

Rem. 1. It is very seldom that the adjective stands *before* the substantive, only when some emphasis rests on it; Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression *מִגְזֵיִם מְגִינִי*, Job xli. 7, *the strong of shields for strong shields* (comp. v. 21; Is. xxxv. 9); or with a collective noun instead of the plural, *אֲדָם אֲבִינִי* *the poor of men = the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as *מְלָאכָה נְמֻזָּה נָבִיס* 1 Sam. xv. 9; *רִיחַ גִּלְגָּל וְחֹזֶק* 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 144, Rem. 1.

N. B. In regard to *number*, the nouns in the dual take adjectives in the plural, as *עֵינַיִם רְמוֹת* *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (§ 106, 2, b) on the contrary with the singular, as *אֶלֶּהִים* Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,* as *יְפֵה־הָאָר* *beautiful in form* Gen. xxxix. 6, *נָקִי כַפַּיִם* *pure in hands* Ps. xxiv. 4, *אֲנָמִי נָפֶשׁ* *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) But *verbal adjectives* govern also the cases of their verbs, as Deut. xxxiv. 9, *מְלֵא רוּחַ* *full of the spirit of wisdom* (where *רוּחַ* is accusative).

3. On the adjective as predicate of the sentence, see § 141 foll.

SECT. 111.

OF APPPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as *אִשָּׁה אֶלְמָנָה* *a woman (who is) a widow* 1 Kings vii. 14; *נַעֲרָה בְּתוּלָה* *a damsel (who is) a virgin* Deut. xxii. 28; *אֲמָרִים אֱמֶת* *words (which are) truth*, Prov. xxii. 21.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as *בְּהָרוֹת לְבָנוֹת* *pale white spots* Lev. xiii. 39; in verse 19, *בְּהָרָה לְבָנָה אֲדַמְדָּמָה* *a white red (bright red) spot*.

SECT. 112.

OF THE GENITIVE.

1. Apart from the obsolete ending of the genitive (explained in § 88), the Hebrew regularly expresses the genitive relation by the *construct state* (see § 87). When several successive genitives depend on each other, the repetition of the *constr. st.* is often avoided by adopting a periphrastic construction (see § 113); yet this is not always done, e. g. *יָמֵי חַיֵּי אֲבוֹתַי* *the days of the years of the life of my fathers* Gen. xlvii. 9; *שְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר* *the residue of the number of the bows of the mighty ones of the children of Kedar* Is. xxi. 17.‡

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken. ad Vell. Paterculum.* 2. 93.

† The first only in certain formulas, as *הַמֶּלֶךְ דָּוִיד*, *הַמֶּלֶךְ שְׁלֹמֹה*, like our *the king David, the king Solomon*; where the arrangement *דָּוִיד הַמֶּלֶךְ*, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

‡ The student should here notice (what no Heb. grammar has hitherto pointed out), *that two or more nouns cannot be in the construct state before the*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus in Is. xxviii. 1, גֵּיאַ שְׁמֵרִים הַלּוּמִי בֵּן, *the fat valley* (prop. *valley of fatness*) *of the smitten of wine*, 1 Chron. ix. 13: Ps. lxviii. 22.

Similar is the rare case, when a noun has first an adjective and then a genitive after it, as אֶבֶן שֶׁלֵמָה מִסֵּס *unhewn stones of the quarry*, 1 Kings vi. 7. The usual construction is like צִמְרָת זָהָב גְּדֹלָה *a large crown of gold*, Esther viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object. E. g. Ez. xii. 19, הָמָס הַיֹּשְׁבִים *the wrong which the inhabitants did*, on the contrary Obad. vs. 10, הָמָס אֶחָיָה *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of a king*; * זַעֲקַת סְדֹם *the cry concerning Sodom* Gen. xviii. 20. Other applications of the genitive are: דֶּרֶךְ עֵץ *way to the tree* Gen. iii. 24, קִצְיֵי סְדֹם *judges like those in Sodom* Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices pleasing to God* Ps. li. 19.

3. Not unfrequently the genitive construction also stands in the place of apposition, as נָהָר פָּרָת *river of Euphrates*, בְּחִילַת בְּת עַמִּי Jer. xiv. 17, Is. xxxvii. 22.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found in rare cases a word intervening, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (in all these passages the word intervenes after בָּל, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for fuller specification; yet this is the case with geographical names, אֵרֶם נְהָרִים *Ur of the Chaldees* Gen. xi. 28, אֲרָם נְהָרִים *Aram of the two rivers* = *Mesopotamia*; so also יְהוָה אֲבֹתָהּ *Jehovah of hosts* for *Jehovah the Lord of hosts*.

same genitive. Thus if the Hebrew wanted to express *Noah's sons and daughters*, he could not say בָּנֵי וּבָנוֹת נֹחַ, but either בָּנֵי נֹחַ וּבָנוֹתָיו *(the sons of Noah and his daughters)* like הָרֶכֶב הַיִּשְׂרָאֵלִי וּפָרָשָׁיו *the chariot of Israel and his horsemen* 2 Kings ii. 12, or perhaps הַבָּנִים וְהַבָּנוֹת לְנֹחַ *(the sons and the daughters (belonging) to Noah)* like הַצִּפֹּרִים לְשָׁאִל *Saul's watchmen* 1 Sam. xiv. 16. The Hellenistic Greek too appears, in some cases, to have followed the former of these Hebrew constructions. Thus in Matt. vi. 33 we have τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ for the common construction τὴν βασιλείαν καὶ τὴν δικαιοσύνην τοῦ Θεοῦ.—Tr.

* In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare πίστις τοῦ Θεοῦ, λόγος τοῦ σταυροῦ 1 Cor. i. 18.

SECT. 113.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the relation of the genitive by the *construct state* (§ 87, and § 112), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly we find

1. לְ, used principally for the genitive of possession, as רֶעָאן אֲשֶׁר לְ Gen. xxix. 9; xlvii. 4, *the flock of her father* (prop. *the flock which to her father belonged*); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 112, 1), as אֲבִיר הָרָעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֵׁל; in Syriac and Chaldee, the relative הִי, also הִי alone is the usual sign of the genitive).

2. לְ (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,* as הַצִּפּוֹרִים לְשָׁאוּל *the watchmen of Saul* 1 Sam. xiv. 16. This is used particularly *a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֶּן לְיֵשׁוּ *a son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן-יֵשׁוּ signifies as well *the son of Jesse*), and פִּהָן לְאֵל עֲלִיּוֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, אֶחָב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15, מִזְמֹר לְדָוִד also מִזְמֹר *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. xi. 1, xiv. 1; *b*) when several genitives depend on one substantive, e. g. חֶלֶקֶת רֹעֵהָ לְבִעֲזָה *a portion of the field of Boaz* Ruth ii. 3; 2 Kings v. 9, הַכְּרִי הַמְּמִינִים לְיִלְכִּי וְשִׂרְאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, וְשִׂרְאֵל הַיְּמֵי הַמִּשְׁחָה לְמִשְׁחָה הַיְּמֵי הַמִּשְׁחָה Josh. xix. 51, where the pairs of more closely connected nouns which form one conception are joined by means of the *constr. st.*, while there is between them the לְ indicating a looser connexion (yet comp. § 112, 1); *c*) when the governing noun has an adjective, as בֶּן אֶחָד אֲחִימֶלֶךְ 1 Sam. xxii. 20 (yet here also the *constr. st.* is used, see § 112, 1) *d*) after specifications of number, e. g. יָמֵי הַחֹדֶשׁ וְעֶשְׂרִים *on the seven and twentieth day of the month* Gen. viii. 11.

* Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz. one which has the force of לְ, and one which has that of בֶּן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called σχῆμα Κολοφώνιον, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see Bernhardt's Syntax, p. 88).

SECT. 114.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is in the flow of speech used not only for the genitive relation, but also

1) Before prepositions, particularly in poetry and oftenest when the governing word is a participle, e. g. before בְּ, as שְׂמֵחָה בְּקִצֹּר *the joy in the harvest* Is. ix. 2, v. 11; before לְ, as אֲהָבִי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as גְּמִילִי מִחֶלֶב *weaned from milk* Is. xxviii. 9; before עַל in Judges v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where* —, Gen. xl. 3;

3) Before relative clauses without אֲשֶׁר, e. g. קְרִית הָיָה דָּוִד *the city where David dwelt* Is. xxix. 1, אֵל לֹא יָדַע מְקוֹם *the place of him who knows not God* Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 121, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as הִכְמַת נִדְעָה Is. xxxiii. 6, xxxv. 2, li. 21;

5) Also in other cases where close connexion is to be expressed: thus at times we have אֶחָד *one* for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in numerals, as in *thirteen, fourteen* (§ 95, 2), and in the adverb (§ 98, 2, c).

Rem. While in the above cases the *absolute st.* could generally stand quite as well as the *construct*, yet there are also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus for example

a) in geographical names like אֵבֶל בֵּית מַעֲכָה *Abel Beth-Maachah** (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary § 112, Rem. 2.

b) in some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition or the second noun as an adverbial accusative (§ 116). Here belongs Ez. xlvi. 4, מֵיִם בְּרַפְּיָם *not water of the knees so much as water up to the knees*; Is. xxx. 20, מֵיִם לַחֵץ *water of affliction or rather water in affliction*;

* So in English *York-street, Covent-garden*, for *near Covent-garden*. But in Latin the genitive is used in such cases (like the Hebrew construction mentioned in § 112, Rem. 2), as *Augusta Vindelicorum*.

c) in the expression אֱלֹהִים צְבָאוֹת *God hosts* elliptical for אֱלֹהִים אֱלֹהֵי צְבָאוֹת *God (the God) of hosts*.

SECT. 115.

EXPRESSION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-endings (§ 88), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction. On the modes of expressing the *genitive*, see §§ 112–114. The *dative* and *ablative* are periphrastically expressed by means of prepositions, the former by לְ, the latter by מִן (*from, out of*) and בְּ (*in, at*); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 99, 1.

On the use of the dative particle לְ, which in many cases serves to express also our genitive, see § 113, 1. 2.

2. The *accusative* frequently has still its ending הַ—, when *direction* or *motion* to a place is expressed (§ 88, 1). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding אֶת or אֵת (before suffixes also אֹת), which, however, is not used before a noun, except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose; but not so much in poetry. E. g. Gen. i. 1, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (on the contrary אֶרֶץ וְשָׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).*

* אֹת, which, in close connexion with a following word and without the tone, becomes אֶת and then again with the tone אֵת, is properly a substantive derived from a pronominal stem. It signifies *essence, substance* (comp. אִתּוֹ *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse*. αὐτός (comp. a similar usage in § 122, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῇ, αὐτόν; *ipsi, ipsum*; Germ. *desselben, demselben, denselben*: and the Hebrew אֶת הַשָּׁמַיִם prop. αὐτόν τὸν οὐρανόν (comp. αὐτῇ *Xρυσήϊδα* Il. I. 144) *it. the heaven*, is not stronger than τὸν οὐρανόν.—That אֶת may denote also the nominative is not of itself inconceivable, but appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also

The cases are rare in which **אֵת** stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 107), as Prov. xiii. 21, **אֵת-צַדִּיקָיו**. Is. l. 4; Job xiii. 25; Ez. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6; Ex. ii. 1 (where, however, the noun is made definite by the context).

SECT. 116.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 135); but also 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 135, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place*: a) in answer to the question *whither?* after verbs of motion, as **יֵצֵא הַשָּׂדֶה** *let us go out into the field* 1 Sam. xx. 11, **לָלֶכֶת תַּרְשִׁישׁ** *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question *where?* after verbs of rest, as **בֵּית אָבִיךָ** *in the house of thy father*, Gen. xxxviii. 11, **פֶּתַח הָאֹהֶל** *in the door of the tent*, xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits*.

In both cases, especially the first, the accusative ending **-ה** is often appended, on which see § 88, 2. The first relation may also be expressed by **אֶל** (as it commonly is with reference to persons), and the second by **בָּ**; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time*: a) in answer to the question *when?* as **הַיּוֹם** *the day*, i. e. *on the day, then, or on this day, to-day*; **עָרֶב** *at evening*, **הַלַּיְלָה** *by night*; **צַהֲרָיִם** *at noon* Ps. xci. 6; **שָׁלֹשׁ עָשָׂרָה שָׁנָה מִרְדּוֹ** *the thirteenth year (in the 13th year)*

Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely governed accusative, which it certainly is when connected with the passive (see § 140, 1, a). In Ez. xlvii. 17, 18, 19 **אֵת** stands for **זֶמֶן**, and perhaps ought to be so emended in the text, comp. verse 20.

they revolted Gen. xiv. 4; תְּחִלַּת קְצִיר שְׁעָרִים *at the beginning of barley harvest* 2 Sam. xxi. 9 (*K^ethibh*); *b*) in answer to the question *how long*? שֵׁשֶׁת יָמִים *six days (long)* Ex. xx. 9.

3. In other adverbial designations: Gen. xli. 40, רַק חֲסֵמָא אֲנִל *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *four and twenty* מִסְפָּר *in number* (comp. τρεῖς ἀριθμοί *three in number*); 1 Kings xxii. 13, פֶּה אֶחָד *with one mouth* i. e. *with one voice*; Zeph. iii. 9, *they served God* אֶחָד שְׁכֶם *with one shoulder* i. e. *with one mind*. With a following genitive, יִרְאָה שְׁמִיר *for fear of thorns*, Is. vii. 25; Job i. 5, *he brought burnt-offerings* מִסְפָּר כָּלָם *according to the number of them all*. Here belong also cases like כֶּסֶף כֶּסֶף *the double in money* Gen. xliii. 15, אֶפְהָ שְׁעָרִים *an ephah of barley* Ruth ii. 17, שְׁנָתַיִם יָמִים *two years time* Gen. xli. 1. Comp. also § 114, Rem. *b*.

Similar cases in connexion with verbs are explained § 135 and § 136. By the same process carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 98, 2, *b*).

Rem. Similar reference to place, time, &c., may be denoted by a noun when it is connected with כִּי (*as, according to, after the manner of*), but in that case the prefix כִּי alone is in the accusative relation, while the noun is to be considered in the genitive. Thus *a*) of *place*; כִּי בְדִבְכֶם *as in their pasture*, Is. v. 17, comp. xxviii. 21; כִּי בְאֶבֶן *after the manner of the stone* i. e. *as in stone* (the water is hid when frozen) Job xxxviii. 30, xxx. 14; כִּי בְמִדָּה *as in gorgeous apparel* Job xxxviii. 14; כִּי בְחֵלֶם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the forms כִּי בַיּוֹם *as the day* = *as in the day*, Is. ix. 3; Hos. ii. 5; כִּי בַיָּמִי *as in the days of* —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9. *c*) With other references, as in Is. i. 25, *I will purge away thy dross* כִּי בַלַּי *as with lye*; Job xxviii. 5, *after the manner of fire* = *as by fire*.

Rarely another preposition is used after such a כִּי, e. g. כִּי בְּרִאשֹׁנָה Is. i. 26; 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with כִּי may stand either for the accusative of the object or for the nominative relation.

SECT. 117.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the *comparative* is to be expressed, the particle מִן (מִי) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, גְּבוּהָהּ מִכָּל־הָעָם *taller than any of the people*; Judg. xiv. 18, מְדֻבָּק מִדְּבַשׁ *sweeter than honey*; so also after a verb

denoting an attribute, as מִכְלֵהֶם וַיִּגְבֶּהָ and *he was taller than any of the people*, 1 Sam. x. 23.

In other cases also the particle מִן is employed in expressing *pre-eminence* (e. g. יִהְיוּן מִן pre-eminence over, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. 4, 96, and merely ἐκ πασέων, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of מִן in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The correlative comparatives, such as *greater, less*, are expressed only by *great, little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, and *David was the small (one)* i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, &c., Gen. xlii. 13; Jon. iii. 5, מִגְדֹּלָם וְעַד קִטְנֵם *from the greatest among them* (lit. *their great one*) *even unto the least among them* (lit. *their little one*).

A kind of superlative in substantives of quality is made by the construction קֹדֶשׁ קִדְשׁ the holiest of all, prop. the holy (holiest) of holy things.

SECT. 118.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 95, 1) are connected with substantives in three different ways. They stand either *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), שְׁלֹשֶׁת יָמִים *three days*, prop. *triad of days*; or *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), שְׁלֹשָׁה בָּנִים *three sons*; or *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), בָּנוֹת שְׁלוֹשׁ *three daughters*, 1 Chron. xxv. 5.

In like manner the constructions מֵאָה שָׁנָה Gen. xvii. 17, and מֵאָה שָׁנָה xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction. E. g. Judges xi. 33, עָשָׂרִים עָרִי *twenty cities*; on the contrary אַמּוֹת עָשָׂרִים *twenty cubits*, 2 Chron. iii. 3, seq. The plural *may* be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as, יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, &c. (comp. our *four year old*, *a thousand man strong*); e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as שְׁנֵים עָשָׂר שָׁנִים *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חֲמִשָּׁה שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעָשָׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it as genitive, as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בְּשִׁנַּת עָשָׂרִים וְשִׁבְעִים *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בְּשִׁנַּת שְׁנֵים עָשָׂר *in the second year*, בְּשִׁנַּת שְׁלוֹשׁ *in the third year* 1 Kings xv. 25; 2 Kings xviii. 1, בְּחֹשֶׁעַה לַחֹדֶשׁ *on the ninth of the month*, בְּאַחַד לַחֹדֶשׁ *on the first of the month*, Gen. viii. 15; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנֵי *the two* Eccles. iv. 9, 12. The case like שִׁבְעַת הַיָּמִים *the seven days* Judges xiv. 17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight, measure, or*

of *time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף פְּסָה a thousand (shekels) of silver; so also before זָהָב gold; Ruth iii. 15, שֵׁשׁ שְׂעִירִים six (ephahs) of barley; 1 Sam. xvii. 17, עֶשְׂרֵה לֶחֶם ten (loaves) of bread. Thus יוֹם is omitted Gen. viii. 5, and הָרֶגֶשׁ, viii. 13.—The number of cubits is often stated thus: מֵאָה בָּאַמָּה a hundred cubits, prop. a hundred by the cubit Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנֵים עָשָׂר two by two, Gen. vii. 9, 15. *One time, once*, is expressed by פַּעַם (prop. a tread), פַּעַמַּיִם two times, twice, שְׁלוֹשׁ פַּעַמַּיִם thrice. The same may be denoted also by the *fem.* forms of the cardinals, as אֶחָד once, שְׁתַּיִם twice, שְׁלוֹשׁ thrice; also בָּאַחַד once, Num. x. 4. The ordinals are employed in the same way, as שְׁנִיָּה a second time Gen. xxii. 15; Jer. xiii. 3; Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

SECT. 119.

USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 141), e. g. אֲנִכִּי הָרֵאָה I (am) the seer 1 Sam. ix. 19, בָּנִים אֲנִהְיֶה honest (are) we Gen. xlii. 11, קָמִים אַתָּה upright (wast) thou Ez. xxviii. 15, כִּי עִירְמִים הֵם that naked they (were) Gen. iii. 7, הוּא אֶחָד הַלֹּדִים one dream it (is) Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*. E. g. Gen. xli. 26, the seven good cows הֵנָּה שִׁבְעַת שָׁנִים seven years (are) they; Eccles. v. 18, זֶה מַתָּה אֱלֹהִים הִיא this is God's gift. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. הוּא אַתָּה thou art my king Ps. xliv. 5, where

הָיָא at the same time points to the predicate and makes it prominent (prop. *thou* (art) *he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11).

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition. E. g. in the accusative, Gen. xxvii. 34, בָּרַכְתִּי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix אֶתְּהָ גַם אֶתְּהָ 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 99, 1, comp. § 151, 4), as Hag. i. 4, לָכֶם אֲתֶם *for you, for you*; 1 Sam. xxv. 24, בִּי אֲנִי *in me, in me*; 1 Sam. xix. 23, גַּם הוּא עָלָיו *also on him*; 2 Chron. xxxv. 21, אֶתְּהָ לֹא עָלֶיהָ *not against thee*. On the same principle is to be explained Gen. iv. 26, גַּם הוּא לְשֵׁת *to Seth, to him also*; x. 21.

4. The suffix to the verb is properly always in the accusative (§ 33, 2, a, § 57), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הַצִּמְתִּי *did ye fast for me?* i. e. to my advantage, for הַצִּמְתָּם לִי; Job xxxi. 18, גָּדַלְתִּי כְּאָב *he (the fatherless) grew up to me as to a father*, Ez. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֲתָ (§ 115), the sign of the accusative, a) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתְּהָ הָרַגְתִּי Num. xxii. 33; b) when the verb has two pronouns in the accusative, only one of which can be a suffix, as הָרַגְתִּי אֹתוֹ 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14; xv. 13.

5. The suffixes to nouns, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which (are) to me, for my servants*; especially after a substantive which is followed by another in

nouns in the genitive (§ 112, 2), not only the subject but also the object. E. g. *הַזֹּמֶר הַזֶּה* *the wrong done to me*, Jer. li. 35; *יִרְאָתוֹ* *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 109, 1). This occurs most frequently in the case (mentioned § 104, 1), where the second noun is used to express a quality of the first and serves for an adjective to it; e. g. Ps. ii. 6, *הַר קָדְשִׁי* *my holy mount*; Is. ii. 20; xxxi. 7, *אֱלִילֵי כֶסֶף* *his silver idols*.

We seldom have the construction *וְזָמָה בְּרַבָּךְ* *thy lewd conduct*, Ez. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as *וַיֹּאמֶר* like *dixit, he said it*, Ex. xix. 25; *וַיֹּסֵף* *and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou (send) it*; xxiv. 12, *let (it) meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun for which the pronoun stands is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child*; Ez. x. 3, *בָּבֶאֱרַח הָאֵשׁ* *when he went in, the man*; 1 Sam. xxi. 14. So also Gen. ii. 19, *נָפֶשׁ חַיָּה . . . לֹו* *to it, the living creature*; and with repetition of the preposition, Josh. i. 2.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist. E. g. *אֲדֹנָי* *my Lord* (prop. *my lords*, see § 106, 2, b), used first in addressing God (comp. Ps. xxxv. 23), then without regard to the pronominal suffix, *the Lord*, meaning God; * *יַחְדָּו* (prop. *in its connexions = it together*), e. g. *כָּל־יַחְדָּם* *יַחְדָּו* Ex. xix. 8, then even after the first person, without regard to the suffix, as *אֶנְחֵנִי יַחְדָּו* 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations* *כָּל־בָּשָׂר* Micah i. 2.

the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 113.)—In this case there is sometimes a pleonastic use of the suffix, as *מִשְׁכַּבְּתוֹ שְׁלֹשְׁלֵמֹה* prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

* See Gesenii Thesaurus Linguae Hebraeae, p. 329. Compare the Phœnician names of idols *Adonis* (אֲדֹנִי) and *Baalits* (בַּעַל־יִת), also the French *Notre Dame*.

SECT. 120.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person **הוא**, *fem.* **היא**, *plur.* **הם**, *fem.* **הן**, **הנה** (*is, ea, id; ii, eæ, ea*) may also [like adjectives] be joined to substantives, and should then take the article, if the substantive has it, e. g. **האיש ההוא** *is vir*, **ביום ההוא** *eo die* [comp. in vulgar English *in them days* for *in those days*]. See an exception in § 109, 2, *b*.

When employed in this way, **הוא** is to be distinguished from the demonstrative **זה**; for **זה** = *οὗτος, hic*, always points to an object present or near, but **הוא** = *αὐτός, is*, indicates (like the article, § 107) an object already mentioned or known [the former answering to *this* and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this (זה) shall go with thee," that one (הוא) shall go with thee; and of whomsoever I say to thee, "this (זה) shall not go with thee," that one (הוא) shall not go*. So also in Is. xx. 8 **אֵלֶּה אֲנִי וְאֵלֶּיךָ אֲבֹרֶה** *αὐτοὶ and ἡμεῖς* in vs. 9. Hence **היום הזה** *this-day* means the day in which any one speaks or writes (Gen. xxv. 33), but **היום ההוא** [that day] means the day or time of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The demonstrative **זה** (also **זו**, **זו**), has also, especially in poetry, the force of the relative **אשר**; comp. in Eng. *that for which*. E. g. Ps. civ. 8, *to the place* **זֶה יִסְדָּתָם לָהֶם** *which thou hast destined for them*. It is even employed (like **אשר**, § 121, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, **הַר צִיּוֹן** *on which thou dwellest*.

זה is used adverbially, *a*) for *there*, **הִנֵּה זֶה** *see there!* and then merely as an intensive particle, especially in questions, as **זֶה לָמָּה** *wherefore then?* (prop. *wherefore there?*), *b*) in reference to *time*, for *now*, as **זֶה פַּעַם** *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative **מי** can be used in reference to a plural, as **מִי אֵלֶּה** Gen. xxxiii. 5 (for which, however, **מִי יָמִי** is more accurately used, Ex. x. 8); also in reference to things, yet only when the idea of persons is implied, e. g. **מִי שָׁכֵם** *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—**מי** may also stand in the genitive, as **מִי בַת** *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and **מה**

for any thing *which* takes the constr. *st.* E. g. Ex. iv. 13, בְּיָד הַשֵּׁלַח *by the* have also the speciⁿ) thou wilt send; Hos. i. 2, הַתְּחִלָּה הַבְּרִיָּה *the begin-*) *Jehovah spake*; Ps. lxxxi. 6, לֹא יָדַעְתִּי *the speech*
On the use of *new* not; lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp.

are joined on also by means of the *copula* (וְ), e. g. וְלֹא עֹזֵר לוֹ *and that hath no helper.*

RELATIVE PRON

SECT. 122.

1. The pronoun אֲשֶׁר *those pronouns for which* *has no proper forms.*
tion, i. e. to give a relative or pronouns. E. g. שָׁם *there* *whither*; אֲשֶׁר *themselves*, *myself*, *thysself*, *himself*, is ex-
same manner the Hebrew forms *Niphal* and *Hithpael*; *b*) by
pronoun, *who*, *which*, viz. fix to a noun or preposition), e. g.
Dative, לוֹ *to him*, אֲשֶׁר לוֹ *to whom* of his servants אִתּוֹ *with him*,
לָהֶן *to whom*. e carried him up עִמָּה *with*
Accusative, אִתּוֹ, אֹתָהּ *him, her*; אִתּוֹ Jer. vii. 19; Ez. xxxiv. 2,
(*quem, quam*). אֲנִי, אֲנִי *antives, especially* נִפְשׁ
With prepositions, בּוֹ *therein*, בּוֹ אֲשֶׁר *wherein*, 21; Jer. xxxvii. 9;
מִמֶּנּוּ אֲשֶׁר *wherefrom*. viii. 12.
Genitive, לְשׁוֹנוֹ אֲשֶׁר *whose language*, Deut. xxviii. 49. d (comp.
The accusative *whom* may, however, be expressed by: very
alone, as in Gen. ii. 2. 'hat

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German [and English] the third must be used. E. g. Gen. xlv. 4, אֲשֶׁר אֲתִי; Num. xxii. 30, אֲשֶׁר עָלֵי; Is. xli. 8, אֲשֶׁר בְּחַרְתִּיךָ *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2d person this is admissible also in German, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and serves (like the Heb. אֲשֶׁר) merely as a sign of relation.

2. The word אֲשֶׁר is commonly separated from the one which it thus affects by one or more words, as אֲשֶׁר הָיָה שָׁם *where was*, Gen. xiii. 3. Only seldom are they written together as in 2 Chron. vi. 11.

2. Before אֲשֶׁר we are often to supply the personal or demonstrative pronoun (*he, she, that*, see § 122, 2), as in Latin *is* before *qui*. E. g. Num. xxii. 6, וְאֲשֶׁר תָּאָר *and (he) whom thou cursest*; Is. lii. 15, אֲשֶׁר לֹא שָׁמְעוּ *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before אֲשֶׁר; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence.

preceding noun takes the *constr. st.* E. g. Ex. iv. 13, בְּיָדְךָ אֶשְׁלַח by the hand (of him whom) thou wilt send; Hos. i. 2, הַתְּחִלָּה הַבְּרִייהוָה the beginning (of that which) Jehovah spake; Ps. lxxxi. 6, לֹא יָדַעְתִּי the speech (of one whom) I knew not; lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 114, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job xxix. 12, the orphan, וְלֹא כֹנֵן לוֹ and that hath no helper.

SECT. 122.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun *myself, thyself, himself*, is expressed, a) by the conjugations *Niphal* and *Hithpael*; b) by the personal pronoun* (as a suffix to a noun or preposition), e. g. Gen. xxii. 3, Abraham took two of his servants אִתּוֹ with him, for with himself; 1 Sam. i. 24, she carried him up עִמָּהּ with her, for with herself; Gen. viii. 9; Jer. vii. 19; Ez. xxxiv. 2, 8, 10; c) by circumlocution with substantives, especially נַפְשִׁי, e. g. לֹא אֲדַע נַפְשִׁי I know not myself, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ within herself (prop. in her inner part), Gen. xviii. 12.

2. The personal or demonstrative pronoun is omitted (comp. § 121, 2) before אֲשֶׁר in all cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ that which, Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one*, with reference to a person, is expressed by אִישׁ a man, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 109, 1); by repetition בְּבֹקֶר בְּבֹקֶר every morning; also by the plural לְבֹקֶרִים every morning Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אֶדָּם Lev. i. 2; *any thing, something* (especially in connexion with a negation), by כֹּל־דָּבָר without the article. The latter is also expressed by an appropriate word מַה־יָּמָה formed from מָה וְיָמָה Gen. xxii. 12 (comp. § 120, 3).

3. *Self, the same, self-same* is expressed, in reference to persons or things, by הוּא, הִיא, as הָאִישׁ הַזֶּה Job i. 1, this same man; in reference to things, the noun עֶצֶם prop. bone, body (in this case fig. for essence, substance) is also employed as a periphrasis for the pronoun; e. g. Gen. vii. 13, בְּעֶצֶם הַיּוֹם הַזֶּה on the self-same day, comp. בְּעֶצֶם הַיּוֹם in his very prosperity, i. e. in the midst of his prosperity (Job xxi. 23).

* So also in the German of Luther's time, as er machte ihm einen Rock (where ihm stands for sich), which may be literally rendered into old-fashioned English thus, he made him (i. e. for himself) a coat—Tr.

The Arabic, in a similar manner, expresses the idea *self* by *eye, soul, spirit*; the Rabbinic by עֵצֶם, גֶּרֶם, bone, גוּף, body; the Amharic by ראש head. Comp. in middle High German *min lîp, dîn lîp*.

4. *The one — the other* (*alter — alter*) is expressed by אֶה or אַחֵר repeated, or by אִישׁ with אָח brother or רֵע friend, and where the feminine is required, by אִשָּׁה woman, with אָחוֹת sister or רֵעִי friend; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אִישׁ מֵעַל אֶחָיו *the one from the other*, i. e. *from one another*; Gen. xi. 3, *they said* אִישׁ אֶל-רֵעֵהוּ *to one another*; Ex. xxvi. 3, *five curtains shall be joined* אֶל-אֶחֻתָּהּ אִשָּׁה *to one another*.

5. *Some* is often expressed by the plural form alone, as רִמִּים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by אֲשֶׁר *sunt qui* Neh. v. 2-4.

CHAPTER III.

SYNTAX OF THE VERB.

SECT. 123.

USE OF THE TENSES IN GENERAL.

From the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary each of them has its distinct sphere, as already intimated in the first Note on page 103. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and

about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the optative, the jussive, and the subjunctive. We must further add the peculiarity of the Hebrew diction mentioned already in § 48b, namely, that of joining, by means of *Vav conversive*, futures to a preterite and preterites to a future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as tenses, but as designed originally to express distinction of *mood** rather than relations of *time*.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אָנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *I have done it, and I will (still) bear (you)*; and vs. 11, הִבְרֵתִי אֶה אֲבִיאָהּ וְצִרְתִּי אֶה אֶעֱשֶׂהָ *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21; Neh. i. 12.

SECT. 124.

THE USE OF THE PRETERITE.

The Preterite stands :

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לָךְ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. xiv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz*; ii. 10.

For this latter purpose the *Future* with *Vav conversive* is commonly used in continued narrative (see § 126b, 1).

2. For the *Pluperfect*. Gen. ii. 2, מִלְּאֲכֹתָי אֲשֶׁר עָשָׂה *his work which he had done*; vs. 5, *Jehovah had not yet caused it to rain*; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes *a*) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *οἶδα*] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאתִי *I hate*,† Ps. xxxi. 7; צִדְקָתִי *I am righteous*, Job

* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

† Similar in Latin are *novi, memini, odi*.

xxxiv. 5; *גָּדֹלָתְךָ* *thou art great*, Ps. civ. 1; *קטְנֹתִי* *I am little*, Gen. xxxii. 11; or *b*) a permanent or habitual action (often in the expression of general truths) as *אֲמַרְתִּי* *I say, I mean*, Job vii. 13, Ps. xxxi. 15, Judges ix. 9, xi. 13.—Ps. i. 1; *happy the man, who walks* (*הֹלֵךְ*) *not in the counsel of the ungodly, nor stands* (*עֹמֵד*) *in the way of sinners, nor sits* (*יֹשֵׁב*) *in the seat of scorers*; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 125, 2). Accordingly we find in nearly the same sense *לֹא יִלְכְּתִי* Ps. xl. 13 and *לֹא אֵיכָל* Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give* (*נָתַתִּי*) *to thee the field*, vs. 13, *I give* (*נָתַתִּי*) *money for the field*, particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, e. g. *פָּדִיתָה אֹתִי יְהוָה* *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see* (*רָאִי*) *a great light*; v. 13, *therefore my people goes into captivity* (*גָּלוּהוּ*); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see e. g. Is. v.). Comp. No. 6.

In Arabic the Preterite, made still stronger by the particle *קִי*, is likewise employed in emphatic promises, &c. They say, *I have already given it to thee*, meaning, it is as good as done.*

* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, *וַעֲשֵׂה־נָא עֲמָדִי חֶסֶד וְחֶבְדְּךָ לִּי* *and do thou a kindness, I pray, to me* (prop. thou surely doest kindness to me, I hope), and make mention of me to Pharaoh. The addition of *נָא* makes the sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes

5. For those *relative tenses*, in which the past is the principal idea, viz. a) for the *Imperfect subjunctive* (which is, however, expressed by the Fut. also, § 125, 5); e. g. Is. i. 9, כְּסֹדֶם לְעִמּוֹרָה דְּמִינָה we should have been [essemus] as Sodom, we should have resembled Gomorrha; Job iii. 13; b) for the *Pluperfect subjunctive*, Is. i. 9, לֹא־יָצֵאתָ הַזֶּה if he had not left; Num. xiv. 2, לֹא־מָתָהּ if we had but died! (לֹא with the Future would be, if we might but die! § 133, 2); Judges xiii. 23; Job x. 19, אֵיךְ־לֹא־הָיִיתִי בְּאֶשֶׁר I should be as if I had never been; c) for the *Future perfect* (*futurum exactum*), e. g. Is. iv. 4, אִם־רָחַץ when he shall have washed away, prop. he has washed away; vi. 11.—Gen. xliii. 14, כִּי־אֶשְׁכַּחְתִּי שְׂכָלְתִּי בְּאֶשֶׁר if I am bereaved (for if I shall be), then I am bereaved (the language of desponding resignation).

* * *

6. In all the foregoing cases we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ׀ (*Vav conversive of the Preterite*). It then takes the tense and mood of the verb going before, and it shifts the tone forward as explained above in § 48, 3. Hence it stands

a) most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, Jehovah will send his angel וְהַצֵּלְתִּיךָ וְהַרְבֵּךְ and prosper thy way (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above. Also

b) for the *Present subjunctive*, when the preceding Future form has this sense (according to § 125, 3); e. g. Gen. iii. 22, כִּי־יָשַׁלַח יָדוֹ וְלָקַח וְאָכַל lest he put forth his hand and take and eat (prop. and so takes and eats); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) for the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, לֵקַח לָהּ וְאָסְפָהּ take for thyself and gather (prop.

and obtestations. In Heb. farther Job xxi. 16, the counsel of the wicked מִיָּרֵי מֵרָחֶקָה be far from me! xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, c.

and then thou gatherest); xxvii. 43, 44. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

d) for the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, *וַיִּרְעָהם עֶרֶב אֶת־עַבְדְּךָ וְיִרְעָהם* at even, then ye shall know; xvii. 4, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* yet a little while and they will stone me; 1 Sam. xx. 18.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition. Comp. 3rd letter *a*, Num. xiv. 24, *וְהָבִיאוּ אִתּוֹ* and (therefore) I will bring him; and without the causal particle, Gen. xx. 11, *וְהָרְגוּ אֹתוֹ* and (therefore) they will kill me (for because there is, &c.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* so forgive (or thou wilt forgive). For letter *b*, Gen. xxxiii. 10, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* then take; and without the conditional particle (§ 152, 4, *a*), Gen. xlv. 22, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* should he leave his father and then he (the father) would die; xxviii. 29; xlii. 38; Is. vi. 7, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* lo, this touches thy lips and so is taken away thy iniquity.—Also to other very various specifications of the present we find appended by means of *ו* with the *Pret.* those of the future (e. g. Judges xiii. 3, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* but thou shalt conceive and bear; 1 Sam. ix. 8, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* here is the fourth part of a shekel that will I give), or expressions of a wish (e. g. Ruth iii. 9, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* I am Ruth and thou wilt spread), or also of interrogation (e. g. Exod. v. 5, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* and will you let them rest? Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* and it came to pass in the language of history) is *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* and it will come to pass. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, *וְעַתָּה יְהוָה יִשְׁלַח אֶת־הַבָּרָד* and it will come to pass.

SECT. 125.

USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 126). The *Vav conversive* also has a very ex-

tensive influence on the force of this tense (§ 126b). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands :

1. For strictly *future* time ; Gen. ix. 11, **לֹא יִהְיֶה עוֹד מַבּוּל** *there shall not again be a flood* ; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign* (*regnaturus erat*).

2. For *present* time ; 1 Kings iii. 7, **לֹא אֵדָע** *I know not* ; Is. i. 13, **לֹא אֶרְבֵּל** *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths, e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews* ; Job iv. 17, *is man more just than God* ? ii. 4 ; Prov. xv. 20, **בֶּן חָכָם יִשְׂמַח אָב** *a wise son rejoices his father*, and very often so in Job and Proverbs. Here the Preterite may also be employed (§ 124, 3, a, b).

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, **מֵאֵן תָּבֹא** *whence comest thou* ? Gen. xvi. 8, **אֶרְמְיָהָ תָּבֹא** *whence didst thou come* ?

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some objective condition. It stands

a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as **אֲשֶׁר כִּי, לְמַעַן, וְעַן, that,* כֵּן that not**. E. g. Gen. xi. 7, **לֹא יִשְׁמְעוּ אֲשֶׁר** *that they may not understand* ; xxxviii. 16, **כִּי תִבָּא אֵלַי** *that thou*

* When these particles have a different signification, the Future is not used ; e. g. **וְעַן** *because*, with the Pret. Judg. ii. 20, **אֲשֶׁר** *because*, Gen. xxxiv. 27.

mayest come in to me? Deut. iv. 1, לָמַעַן תֵּחָדֵר *that ye may live*; מִן יִשְׁלַח יְדֹי Gen. iii. 22.

- b) For the Optative; Job iii. 3, יֵאָבֵד יוֹם *pereat dies*; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 126, 1, 2), followed often by the particle נָא;* e. g. וַיִּגְמַר-נָא, Ps. vii. 10, *O that might cease* — ! וַיְדַבֵּר-נָא Gen. xlv. 18, *might thy servant speak, for let thy servant speak*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תִּרְאֶה *let appear*, Gen. i. 9; comp. xli. 34; אֵל יִרְאֶה Job iii. 9.
- c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When dehortatory it is preceded by אַל, as אַל-תִּירָא *fear not* Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used); when it expresses prohibition, by לֹא, as לֹא תִגְנוֹב *thou shalt not steal* Exod. xx. 15. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46). E. g. יִהְיֶה אֹר *let light be* Gen. i. 3; יִימָת *let him be put to death* Ex. xxxv. 2. Comp. § 126, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אָכַל הָאָדָם *thou mayest eat*; Prov. xx. 9, מִי יֹאמַר *who can say?* Gen. xliii. 7, הֵיכָדָע נֵדָע *could we know?*
4. Even for time *past*. It is thus used chiefly in these cases:
- a) After the particles אָז *then*,† טָרָם *not yet*, בְּטָרָם *(when not yet) before*. E. g. Jos. x. 12, אָז יִדְבֹר יְהוֹשֻׁעַ *then spake Joshua*; Gen. ii. 5, טָרָם יִהְיֶה *there was not yet*; Gen. xxxvii. 18; הֵנָּה בְּטָרָם תֵּצֵא *before thou camest forth*, Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)
- b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job i. 5, *thus did* (וַעֲשֶׂה) *Job con-*

* The particle נָא (§ 103) gives to the verb the force of a request and of a wish. On its use with the first person see § 126, 1.

† When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

tinually; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings v. 25; Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also

c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day* אָנֹכִי בֹרַי *in which I was born*; vs. 11, מֵרָחֵם אִמִּי לָמָּה לָמָּה *why died I not from the womb?* iv. 12, 15, 16; x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, לֹא אֶירָא . . . אֲפִלּוּ *even if I should go . . . I should not fear*; Job v. 8, *I would apply unto Goa* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16; vi. 14. In this case, also, the shortened form often occurs (§ 126, 2).

SECT. 126.

USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending ה־ (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, אֶגִּילָה וְאֶשְׂמְחָה *let me be glad and rejoice!* ii. 3; נִתְּקָה נִתְּקָה *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶסְרֶה-נָּא וְאֶרְאֶה *I will go now and see*; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבֹרָה *let me pass through*; Num. xx. 17, נַעֲבֹרָה-נָּא *let us pass through, I pray thee*. c) When a purpose is expressed, and the verb is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, *bring it hither*, וְאֶכְלָה *and I will eat* = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently d) it stands in conditional sentences with *if, though*, expressed or implied. Job xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover it stands. e) frequently after *Vav conversive* (§ 48 b, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, a) in the expression of a command or wish, as *הוֹצִיָּא* *proferet* Is. lxi. 11, *הוֹצִיָּא* *proferat* Gen. i. 24, also joined to a preceding Imperative by ׀ (comp. No. 1, c), Ex. viii. 4, *Entreat Jehovah וְיָסֵר* and *may he take away* = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; b) in prohibition, dissuasion, or negative entreaty, as *אַל-תִּשְׁחָד* *destroy not*, Deut. ix. 26; *אַל יִאֲמַר* *ne confidat*, Job xv. 31; xx. 17. c) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus Ps. xlv. 12 (*וְיִחָאֵר*); civ. 20 (*וְיִהְיֶה* and *וְיִשָּׁע*); Hos. vi. 1 (*וְיָדָה*); Is. i. 2 (*וְיָמַח*); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (*וְיִצֵּל*). d) After *Vav conversive* (§ 48 b, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require.

SECT. 126 b.

USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (*וַיִּקְטֹל* and *he killed*, § 48 b, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite* and then proceeds in the *Future with Vav conversive*; which is the most usual way of relating past events.* E. g. Gen. iv. 1, and *Adam knew* (*וַיֵּדַע*) *Eve his wife, and she conceived and bare* (*וַתַּהַר וַתֵּלֵד*) *Cain*; vi. 9, 10, &c.; x. 9, 10, 15, 19; xi. 12, 13–15, 27, 28; xiv. 5, &c.; xv. 1, 2; xvi. 1, 2; xxi. 1, &c.; xxiv. 1, 2; xxv. 19, 20, &c.; xxxvi. 2–4; xxxvii. 2.†

* This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding *Preterite*. This conjecture will obviously hold good in the first example given above. Compare *Rödiger's* own view of the *Preterite* in § 123.—Tr.

† The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *them (was) 100 years old וַיִּלְד וַיִּבְרָא* and *he begat*, x. 1. So also in this sentence: *on*

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of *וַיְהִי* (*καὶ ἐγένετο*) and it happened Gen. xi. 1; xiv. 1; xvii. 1; xxii. 1; xxvi. 1; xxvii. 1; * *וַיֹּאמֶר יְהוָה* and *Jehovah said*, xii. 1.

This use of the Future is found also, especially, a) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word, וַיִּצְאָקָה* therefore he rejects thee, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5. b) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel, וַיִּמְלֹךְ עֲלֵיהֶם רְחֹבָם* so Rehoboam reigned over them; ix. 21; Dan. viii. 22.†

The *Vav conv.* (וַ) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man וַתִּדְרֶה* that thou takest knowledge of him! (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou וַתִּירָא* that thou shouldst be afraid? But the idea in the former passage (Ps. cxliv. 3) is this: how insignificant is man? and yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* [see Note *, p. 108], we may remark that it, in accordance always with the preceding tense, may refer

a) To the present time, namely, in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16; xxii. 7, 8; Joel ii. 23; Micah ii. 13; or by a proper *Future*, Is. ix. 10; Joel ii. 18, 19, or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9; ix. 13).

The form *וַיְהִי* stands for *then had been* in dependent clauses after *לִינָא*,

the third day וַיִּשָּׂא אֶת-עֵינָיו and he lifted up his eyes, in full it would be: it happened on the third day that —, Gen. xxii. 4; Is. xxxvii. 18; vi. 1.

* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, *וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּבְרָא אֱלֹהִים* and it happened after these things, that God tried; xxvi. 8, *וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁכֶּם*, xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's *Thes. Ling. Hebr.* p. 372. In a similar way, we found *וַיְהִי* used of the future in § 124, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 129, Rem. 2, and § 131, Rem. 2.

e. g. Is. xlviii. 18, 19; and אֶמַר in a conditional clause, e. g. Ps. cxxxix 11 and (if) *I should say* (comp. the common Future § 125, 5).

SECT. 127.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, sometimes with אָזְרֵנוּ, Is. v. 3), wish (Ps. viii. 2, and with לֵךְ Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a) promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִיתָ) *the prosperity of Jerusalem*; Is. xxxvii. 30; lxxv. 18; Ps. xxii. 27; Gen. xx. 7; or *b) threatenings** Is. xxiii. 1, *howl, ye ships of Tarshish, for ye shall (will) howl*; vs. 2, 4; x. 30; xiii. 6. In all these cases the use of the Imp. approaches very near to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle אָזְרֵנוּ *age!* (§ 103), thus in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אָזְרֵנוּ Gen. xii. 13. In the sense of ironical permission we have אָזְרֵנוּ only persist! Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and*: *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18 זָכַרְתָּ עִשָׂר וְחַיִּי *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27; Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b)* where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רָעַם עַמִּים וְחָתָו *rage on, ye*

* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV 4, 12.

people, and ye shall soon be dismayed; Is. xxix. 9. In the second member, the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 124, 6, c, and § 125, 3, c.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, *הַמּוֹל לְכֶם כָּל-יּוֹכֵר* every male among you shall be circumcised. (In verse 12 *הַמּוֹל* is used. But *הַמּוֹל* is the Infinitive, which gives the same sense, § 128, 4, b). Equally mistaken are the other examples, viz. Ps. xxii. 9 (*לֵא* Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2d person).

SECT. 128.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.* The most important cases of its use are:

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, *לֹא אָבִי הִלִּיךְ* they would not go; vii. 15, *לִדְעֵתוֹ מָאֹס בָּרַע וּבָחֹר בָּטוֹב* until he learn to refuse the evil and choose the good; Jer. ix. 4. (Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 139, 1, 2.)

In the same construction is Is. xxii. 13, *בְּהִיט! שְׂמֵחַ וְשִׂמְחָה* behold! joy and gladness *הָרֹג בְּקֶרֶן וְשָׁחֹט צֹאן וְגו'* the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the Infinitives are mere accusatives governed by *behold!*); v. 5, *אֲדַבֵּר לְךָ מַה אֲעֲשֶׂה* I will tell you what I will do to my vineyard, *אֲרִיז וְהָרַס מִשְׁנֵפָהּ* . . . I will tear away the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (in

* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as *לֶאֱכֹל וְלִשְׁתּוֹמֵם* to eat and (:)o drink, Eccl. xxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xlv. 17. This case is *אֲזַכֵּר* with that explained § 119, 3. Comp. also No. 4, a, of this section.

† On the Accusative

adverbialis, see § 116. In Arabic it takes, in

Latin as *gerund* in *do*); e. g. הַרְבֵּה *bene faciendo*, for *bene*, הַרְבֵּה *multum faciendo* for *multum*. Hence,

3. When it is used for emphasis in connexion with a *finite verb*.

- a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, הָשָׂאֵל נִשְׂאֵל מִמֶּנִּי *he urgently besought of me*; Gen. xliii. 3, הָעִדְרָה הָעִדְרָה *he strictly charged us* (הָעִדְרָה). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth, except that I will not utterly destroy* (לֹא הָשְׁמִיר אֶשְׁמִיר) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, הָמָלֵךְ תִּמְלֹךְ עָלֵינוּ *could we (then) know?* xxxvii. 8, הָמָלֵךְ תִּמְלֹךְ עָלֵינוּ *thou (indeed) rule over us?* xxxi. 30, הָלֵךְ הָלֵךְ *thou art gone** (הָלֵךְ), *since thou so earnestly longest* (נִכְסֵם נִכְסֵם); Judges xv. 13, *we will bind thee, but we will not kill thee*; 2 Sam. xxiv. 24; 1 Sam. ix. 6; Hab. ii. 3.
- b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעוּ שָׁמְעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפֹט *and he will needs be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלְכוּ *they went going on and lowing*, for *they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Inf. is sometimes used a finite verb (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the common one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlv. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity

this case, the sign of the Accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which No. 4 also is to be referred.

* As much as to say, I understand in the comic writers, *vapulo*, *g'rere*, namely from Curculio, IV. 4, 12.

stands always *before*, and in Arabic always *after*, the finite verb.—When a negative is used, it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of *Kal* (e. g. כָּרַח כָּרַח Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלוֹךְ וְנִגְדַל he became continually greater and greater. 2 Sam. v. 10; Gen. viii. 3, הָלוֹךְ וְנִשְׁבַּי הַמַּיִם and the waters flowed off continually. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, הַנֶּעֱבֵר וְנִגְדַל הָלַךְ the child Samuel went on increasing in stature and in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 119, 3.) So with the *Pret.* Dan. ix. 5, מִרְדְּנִי נִסֹּר we have rebelled and (we have) turned away; Gen. xli. 43, he caused him to ride in the second chariot, וַיִּתֵּן אֹתוֹ and placed him; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.* Jer. xxxii. 44, they will buy fields for money (*Fut.*), and write and seal bills of sale, and take witnesses (three Infinitives), Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person which the connexion requires. E. g. it stands a) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרוּךְ הַשֻּׁלְחָן, צָפָה הַצִּפְחָה אָכַל שָׁתָה to prepare the table, to set the watch, to eat, to drink (sc. this they do), for they prepare &c. Hos. iv. 2. Also β) for the *Fut.* in its proper sense. 2 Kings iv. 43, אָכַל וְהוֹתַר to eat and to leave thereof (sc. ye shall do); γ) most frequently for the emphatic *Imp.* (comp. § 46, Note *),

as Deut. v. 12. שָׁמֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, תִּשְׁמֹר תִּשְׁמְרוֹן, Deut. vi. 17; זָכַר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכֹל וְשָׁתוּ *to eat and to drink!* (sc. let us eat and drink). 1 Kings xxii. 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; it is connected with a finite verb in Neh. i. 7 (הִבֵּל), Ps. l. 21 (חַיִּיתִי), Ruth ii. 16 (שָׁלַח), Num. xxiii. 25 (קָבַע).

SECT. 129.

INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הָיִיחַ, *not good* (lit. *the being of man in his separation*) *that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עַתָּה הָאֵסָה *tempus colligendi*, here too belongs the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אֵדָע צֵאת וְבֹא, *I know not (how) to go out and to come in*, prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 128, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, בְּפָגַע-רֵכוֹ, *when he meets him*, prop. *in his meeting with him*. Jer. ii. 35, עַל אֲמַרְךָ, *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, הָיוּ עֵינָיו כְּמִרְאֹת, *so that he could not see* (comp. the use of מִן before a noun to express *distance from*, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the *Infinitive* refers also to the past (comp. on the *Participle*, § 131, 2), e. g. Gen. ii. 4, בְּהִבְרָאם, *when they were created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת with the omission of הָיָה) signifies 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיְהִי הַשָּׁמֶשׁ לָבוֹא and the sun was about to go down. Hence it serves for a periphrasis of the Fut. 2 Chr. xxvi. 5, וַיְהִי לְדָרֵשׁ אֱלֹהִים and he served God; without הָיָה in Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעֲנִי Jehovah saveth me; xxi. 1; Eccles. iii. 15; Prov. xix. 8; comp. xvi. 20. 2) *It is to do for it must be done* (comp. *I am to give*). Jos. ii. 5, וַיִּהְיֶה הַשַּׁעַר לִסְגּוֹר and the gate was to shut for was to be shut. More commonly without הָיָה; 2 Kings iv. 13, מָה לַעֲשׂוֹת what (is) to be done; 2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִידֵהוּ he could not drive out.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in Num. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus a Pret. follows in Amos i. 11, וַיִּשְׁתַּח וַיִּחַמְדוּ—כִּי רָדַף because he pursued—and stifled his compassion; Gen. xxvii. 45; a Fut. with *Vav. conv.* in Gen. xxxix. 18, וַאֲקַרָא קוֹלִי בְּהִרְיָמִי when I raised my voice and cried. Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only הָ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 131, Rem. 2.)

SECT. 130.

CONNEXION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence in transitive verbs it takes the accusative of the object, e. g. Num. ix. 15, הָקִים אֶת-הַמִּשְׁכָּן to set up the Tabernacle; 1 Sam. xix. 1, לְהַמִּית אֶת-דָּוִד to kill David; Gen. xviii. 25, לְהַמִּית צְדִיק to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Ez. xlv. 30; Lev. xxvi. 15, אֶת-כָּל-מִצְוֹתֵי to do all my commands; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט to do judgment.† In like manner it takes the accusative of the pronouns, e. g. הָקִים לְמִעַן הָקִים אֹתָךְ in order to establish thee, Deut. xxix. 12; הָשִׁיבֵנִי to bring

* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by לְהוֹרִידֵהוּ לֹא יָכֹל. Comp. also the Hebrew אֵין לִי *non licet mihi*, and the Syr. לִי לֹא *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 112, 2), which construction is common in Arabic; but since in other instances אֹת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *const. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Comp. No. 2 and 3.

me back, Jer. xxxviii. 26 ; לְהַרְגֵנִי *to slay me*, Ex. ii. 24 ; לְבַקֵּשְׁנִי *to seek me*, 1 Sam. xxvii. 1 ; v. 10 ; xxviii. 9 ; 1 Chron. xii. 17.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as יְדַע אֶת־יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, xxx. 28.

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative. E. g. 2 Chron. vii. 3, יֵרֵד הָאֵשׁ *the descending of the fire* ; Ps. cxxxiii. 1, יִשְׁכְּנוּ אֲחֵים גַּם יַחַד *that brethren dwell together* ; Ex. xvii. 1, *there was no water for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine ending, as in Is. xlvii. 9, בְּעֲצֻמַת הַכְרִיף מְאֹד *although thy enchantments are very numerous* ; Gen. xix. 16, בְּחַמְלַת יְהוָה עָלָיו *by Jehovah's pity on him* ; and also when it is expressed by a suffix, like בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבִנִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these : Ps. xlv. 3, בְּהִמְיֹר אָרֶץ *(not בְּהִמְיֹר) when the earth moves* ; Deut. xxv. 19, בְּהִנִּיתִי יְהוָה לָהּ *when Jehovah gives to thee rest* ; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart* ; also when the Inf. and the subject are separated, as in Judges ix. 2, הַמְשִׁל בָּכֶם שְׁבַעִים אִישׁ *whether seventy men rule over you ? or one man rules over you ?* Ps. lxxvi. 10. See farther in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאֵת יְהוָה אֹתָנוּ *because Jehovah hates us* ; Is. xiii. 19, כִּמְהִפְכַת אֱלֹהִים אֶת־סֹדֹם *as God overthrew Sodom* ; Gen. xxxix. 18, כִּהְרִימִי קוֹלִי *as I lifted up my voice* ; but the nominative is found, e. g. in Is. x. 15, כִּהְיִה שֶׁבֶט אֶת־מְרוֹמֵייו *as if the rod could shake them that lift it up* (where we should have had כִּהְיִה, if שֶׁבֶט were in the genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, אִישׁ הָאֱלֹהִים אֶת־דָּבָר אִישׁ הַמֶּלֶךְ *as if the rod could shake them that lift it up*.

as the king heard the word of the man of God. Gen. xiii. 10, 2 Sam. iii. 11, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אַתְּחִי הוֹדִיעַ אֶל־הֵימָּה אֶת־כָּל־זֹאת *since God hath caused thee to know all this*.

Now and then the order of the words is different, the object being put immediately after the Inf. and the nominative of the subject coming next (as a supplement), e. g. Is. xx. 1, בְּשִׁלַּח אֹרֹן סַרְגֹּן *when Sargon sent him*; Ezra ix. 8, לְהַאֲרִיר עֵינֵינוּ אֱלֹהֵינוּ *that our God enlighten our eyes*; 2 Chron. xii. 1, מְבַרְכִּין מַלְכֻתָּהּ רְחֹבֹאָם *when Rehoboam had established the kingdom*. Is. v. 24, xxix. 23; Ps. lvi. 1.

SECT. 131.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as *dying* (Zech. xi. 9); *he who has died, dead*; *he who is to die* (Gen. xx. 3); *he who falls, has fallen, will fall*; *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive participles therefore stand also for the Latin Participle in *-ndus*, e. g. *metuendus, terrible*, Ps. lxxvi. 8; *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes :

a) Most frequently the *Present*.* Eccles. i. 4, הָיָה הַדּוֹר הַזֶּה וְהָיָה הַדּוֹר הַבָּא *one generation goes, another comes*; vs. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow*; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the participle, as *I fear* Gen. xxxii. 12, אֲנִי חָיֵף *I am afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word *is*, as Judges vi. 36, אִם רָשָׁה מוֹשִׁיעַ *if thou savest*. In the same manner it is appended, in negative sentences, to *is*; e. g. אִם אֵינָהּ מִשְׁלָח *if thou send not away*, Gen. xliii. 5.

Hence b) the *Future* (conceived of as present, comp. § 124, 4). Is. v. 5, *I will tell you what I do, for what I will do*. Gen. xix. 13; xli. 25.

Also c) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, עוֹד הָיָה מְדַבֵּר וְאֵחֶר בָּא *the one (was) still speaking and another came*; vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23. But it is also used with

* In Syriac and Chaldee it is more frequently used for the *Present* than in its proper signification as a participle.

reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, *הָרְאוּתְכֶם עֵינֵיכֶם* *your eyes which have seen*.*

With the verb *הָיָה* it serves to express the Imperfect.† Job i. 14, *הָיָה הָרֶשֶׁת׃ הָיָה הָרֶשֶׁת׃ הָיָה הָרֶשֶׁת׃* *the oxen were ploughing*, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the above three cases, *a, b, c*, *הָיָה* is employed before the participle for awakening special attention. E. g. (a) For the *Present*, *הָיָה הָיָה* *behold! thou (art) with child* Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. b) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. c) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. Frequently the participle is by a change of construction immediately followed by a finite verb; the pronouns *that, who, &c.* (*אֲשֶׁר*) implied in the participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made (שָׂם) the world as a wilderness, and (who) destroyed (הָרַס) the cities thereof*. Also *Part.* and *Fut. (Present)*, so that the second clause begins with *וְ* or without it, e. g. Is. v. 8, *הוּרִי מְגִיטִי בֵּית בְּבִית שָׂדֵה בְּשָׂדֵה וְקִרְיָבוּ* *woe to those who connect house with house, and (who) join field to field*; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conv.* e. g. Gen. xxvii. 33, *הָצֵד צִדָּה וְנָבֵא* *that hath hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive construction, § 129, Rem. 2.)

SECT. 132.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, *אֹיֵב אֶת־דָּוִד* *David's enemy* (prop. *one hating David*); 1 Kings ix. 23, *הָרֹדִים בָּעָם* *they who rule the people*; Ez. ix. 2, *לְבוּשׁ בָּדִים* *clothed with linen garments*: 2) as nouns followed by a genitive (§ 110, 2); e. g. Gen. xxii. 12, *יִרְאָה אֱלֹהִים* *one that fears (a fearer of) God*; Ps. lxxxiv. 5, *יֹשְׁבֵי בֵיתְךָ* *inmates of thy house*; Ez. ix. 11, *לְבוּשׁ הַבָּדִים* *the one clothed with linen garments*.

This latter construction with the genitive is properly confined to active verbs (§ 135). The participle of the verb *בֹּא*, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, *בָּאִי לְשַׁעַר* *those who enter in at the gate*. But there are also examples of the participle, regarded as a noun, being fol-

* For the use of the article here before the predicate, see § 108, 3, Rem.

† In Syriac the Present is expressed by *interficiens ego* (comp. letter *a*), and the Imperfect by *interficiens fui = interficiebam*.

lowed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמְי, קָמְיּוּ *those who rise up against me,—against him*, for עָלָיו, עָלָי Ps. xviii. 40, 49; Deut. xxxiii. 11.

2. The difference explained in No. 1 holds also in regard to the *suffixes*. After the first method we have עֲשֵׂנִי *he who made me*, after the second עָשִׂי *my maker*.

SECT. 133.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 125, 3, *b*) that the Future, especially as cohortative with the ending הָ— and with the particle נָא, is employed to express the Optative. It remains to mention two other forms of circumlocution by which it is expressed, namely,

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, מִי יַשְׁפֹּט רִשְׁמִי *who will make me judge?* i. e. *would that I were made judge!* Judges ix. 29, יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* (prop. *who will give evening?*) *b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מוֹתֵנוּ *O that we had died!* *c*) by a finite verb (with or without וְ), Deut. v. 29, מִי־יִתֵּן וְהָיָה לָבָבָם זֶה לָּהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si*, O *si!* לִי *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut. Gen.* xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp. Gen.* xxiii. 13. When it is followed by the *Pret.* the desire expressed has reference to past time; as Num. xx. 3, לִי נָדָעְנוּ *would we had died!*

SECT. 134.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with refer-

ence to objects which are feminine. E. g. יָרַעְתָּם Ez. xxiii. 49, עָשִׂיתָם Ruth i. 8, נָתַתָּה thou (*fem.*) *hast made a league* Is. lvii. 8; comp. Cant. ii. 7. (Compare the analogous use of the pronoun, § 119, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. נִיָּהוּ and *it happened*; צָר לוֹ and נִיָּצָר לוֹ (lit. *it was strait to him*) *he was in trouble*; חָם לוֹ and נִיָּחַם לוֹ *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, נִתְּצָר דָּוִד and *David was in trouble*; Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they* (prop. *he*) *called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּהוּ and *they brought him in haste*, for *he was brought*; *c*) by the 2d pers. singular, e. g. Is. vii. 25, לֹא-יֵחָבְדוּ שָׁמָּה *there shall no one go thither*; so in the common phrase עַד בָּאָה or בָּאָה *until one comes*; *d*) by the passive voice, as Gen. iv. 26, וְאֵז הָיְתָה לִקְרֹא *then they began to call upon* —.*

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, אָמַר הָאִישׁ בָּהּ אָמַר בְּיִשְׂרָאֵל *formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. xvi. 10, לֹא-יִדְרֹךְ הַדֶּרֶךְ *the treader shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4; Jer. ix. 3; Ez. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form. E. g. נִסְכָּתִי I *have anointed*, אָנֹכִי נִסְכָּתִי Ps. ii. 6, I (*myself*) *have anointed*; Judges xv. 18; 1 Kings xxi. 7; Ps. cxxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as וַיִּבְרָתִי אָנֹכִי Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another*. Is. i. 29, בִּי

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me, for are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3) and in Syriac.

יִבְשׁוּ מְאָלִים אֲשֶׁר הֵמָּרָם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject, lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed *δεικτικῶς* for the first, compare also vi. 21 (according to the reading לִי).

SECT. 135.

VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 116). On this rule we remark :

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*). E. g. בָּכָה *to weep*, and *to be-weep*; יָשַׁב *to dwell*, and *to dwell in, inhabit*; יָצָא *to go forth*, and also like *egredi* in the form *egredi urbem* (Gen. xlv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as חָלָה חָלָה = νοσῆν νοσον, יָצָא יָצָא = βουλεύειν βουλῇ; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צָעָקָה גְּלוּלָה וּמְרָה *he cried a loud and bitter cry*; vs. 33; Zech. i. 14; 1 Chr. xxix. 9.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. —Lam. iii. 48, פָּלְגֵי-מַרְם חִרְרֵי יַיִן *my eye flows down streams of water*. Joel iv. 18, *the hills flow milk*. So נוּל *to run, to flow*, Jer. ix. 17, נוּלָה *to distil*, Joel iv. 18, and שָׁטַף *to gush forth, to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וְהָיָה עֵלָה כָּלֹ, חֲמִשְׁוֹנִים *and behold it (the field) has all gone up to thorns*. Is. v. 6. Compare in Greek, πορεύειν ὕδατος, Hymn. in Apoll. 2, 202; δάκρυα στάζειν.

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in צָעַק קוֹל גְּלוּל *to cry a loud voice* (comp. Rem. 1), *for to cry with a loud voice*, Ezek. xi. 13; *to speak a lying tongue* (Ps. cix. 2), hence Ps. iii. 5, אָקְרָא קוֹלִי *with my (whole) voice I cry*; lxvi. 17, *with my (whole) mouth I cry*; so, *to speak with the mouth*, Ps. xvii. 10, with the lips, xii. 3; *to labour with the hand*, Prov. x. 4; *to help with the right hand*, with the hand, with the sword, Ps. xvii. 13, 14; xlv. 3; lx. 7; 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases *instrumenti* is also used, e. g. *to praise with the mouth* Ps. lxxxix. 2; cix. 30; *to supplicate with the mouth* Job xix. 16; on which account it has been customary to assume, in the above examples, an ellipsis

of ב. But the same use of the accusative is found in Greek; e. g. *προβαλ-
ειν πόδα, παύειν ἔλπος* (see Porson and Schäfer ad Eurip. Orest. 1427, 1477,
Bernhardy Synt. Gr. Sprach. S. 110); and that the accusative is actually
dependent on the verb in these cases, is clear from a comparison with those
given under Rems. 1 and 2. In like manner* in German the instrument is
sometimes construed as the object of the verb, as in the following examples,
which are strictly analogous to those given above: *Schlittschuhe laufen*;
eine herrliche Stimme singen; *eine tüchtige Klinge schlagen* [so in English,
to ring the bell, to sound the timbrel, &c.].

2. Many verbs govern the accusative in consequence of a
peculiar turn given to their signification, when the corresponding
verbs in Greek, Latin, and German are construed with other
cases. E. g. *עָנָה* to reply to (like *ἀμείβομαι τινα*, prop. to
acquaint one); *רִיב* causam alicujus agere (prop. to defend him
before the judge); *בָּשַׂר* to bring good news to one, to cheer him;
נָאֵף to commit adultery with one (prop. to embrace one adulter-
ously); *עָרַב* to become surety for one (to bail him).

Rem. 1. In the same manner are construed even the passive and reflex-
ive conjugations *Niph. Hoph. Hithpa.*, the verb sometimes assuming under
these forms a signification which requires the accusative, as *נָבֵא* to pro-
phesy, Jer. xxv. 13; *נָסַב* to surround (prop. to place themselves around),
Judges xix. 22; *הִנְחֵלְתִּי* I am made to possess, Job vii. 3; *הִזְנִיבֵל* to plot
against, Gen. xxxvii. 18; *הִחְבִּיטֵן* to consider Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs
may be omitted without injury to the sense, as *כָּרַח*, for *כָּרַח בְּרִית* to make
a covenant, 1 Sam. xx. 16; *שָׁלַח* to stretch forth, sc. *יָד* the hand, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are:
a) those which signify to clothe and unclothe, as *לָבַשׁ* to put on
a garment, *פָּשַׁט* to put off a garment, *עָדָה* to put on as an orna-
ment; e. g. *לָבַשׁוּ כְרִים הַצֹּאֵן* the pastures are clothed with
flocks; Ps. lxxv. 14; cix. 29; civ. 2; b) those which signify ful-
ness or want, as *מָלֵא* to be full, *שָׂרַץ* to swarm with (Gen. i. 20,
21), *שָׂבַע* to be satiated, *פָּרַץ* to overflow (Prov. iii. 10), *הִסֵּר* to

* The Hebrews used also, on the other hand, the ב in *in-anti* where we
have the accusative. They used indifferently, as *שָׁטַט בְּרֹאשׁ* the constructions
to shake the head (Ps. xxii. 8), and to *שָׁטַט בְּרֹאשׁ* the head (Job xvi. 4); to gnash
the teeth (Ps. xxxv. 16) and to *גָּמַגַּם בְּשִׁנָּיו* with the teeth (Job xvi. 9), where head and
teeth may be regarded as the object of the verb and as the instrument. But
there is a deviation from our mode of expression in these phrases, viz. *פָּתַח בִּפְתָּח*
to open the mouth (Job xvi. 10, prop. to make an opening with the mouth), *פָּרַשׁ*
בְּיָדָיו to spread out the hands (Lam. i. 17, prop. to make a spreading with the
hands), comp. *נָתַן בְּקוֹל* and *נָתַן בְּקוֹל*.

want, *שָׁכַל* to lose (children); e. g. וַתִּמְלֵא הָאָרֶץ אֹתָם and the land was filled with them Ex. i. 7; אֲנִי יִחְסְרוּן הַמְּשִׁים הַצְּדִיקִים lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty Gen. xviii. 28; אֲשַׁבֵּל גַּם שְׁנֵיכֶם (why) should I lose you both together Gen. xxvii. 45; c) most verbs of dwelling, not merely in a place, but also among a people, with one, as שָׁכַב, גִּיר; e. g. אֲשַׁנְבֶּה לְהִטִּים I dwell among those that breathe out flames Ps. lvii. 5; v. 5; cxx. 5; d) those which express going or coming to a place (*petere locum*); hence בָּרָא, with the accus. to befall one. With this is connected the accus. loci, § 116, 1.

SECT. 136.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. מִלֵּאתִיו רִיחַ הַכֶּמֶה I have filled him with the spirit of wisdom Ex. xxviii. 3; וַיְלַבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ he clothed him in (caused him to put on) garments of fine cotton Gen. xli. 42. And further, אָזַר to gird one with Ps. xviii. 33, בֵּרַךְ to bless one with Deut. xv. 14, הָסִיר to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs which have in Kal a doubly causative signification; such e. g. as, to cover or clothe one with any thing (Ex. xxix. 9; Ps. v. 13, hence also to sow, to plant Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; to anoint Ps. xlv. 8); to fill, to bestow, to deprive (Ez. viii. 17; Gen. xxvii. 37); to do one a favour or an injury (1 Sam. xxiv. 18); to make one something (Gen. xvii. 5), e. g. וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ and make it a holy anointing oil* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. and make of it a holy anointing oil, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיְבָנֵה אֶת־הָאֲבָנִים מִזֵּבֶה and he built of the stones an altar, prop. built the stones into an altar; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as Ex. xxxviii. 3, כְּלִיכֶלֶי עֹשֶׂה נְחֹשֶׁת

* On the passives of these verbs see § 140, 1.

all its vessels he made of brass; Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 116). E. g. *הָקַח פ' לְחִי to smite one on the cheek*, for *to smite his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11); *נָפַשׁ פ' הָקַח to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21.

SECT. 137.

VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either a) by appropriate verbal stems, as *שָׁבַח to re-turn*, *קָדַם to pre-cede*, *קָרָה to oc-cur*; or b) by prepositions written after the verb [as in English], e. g. *קָרָא to call*, with *לְ to call to*, with *בְּ to call upon*, with *אַחֲרֵי to call after*; *נָפַל to fall*, with *עַל to fall upon* and also *to fall off*, with *לְפָנַי to fall down before*; *הִלֵּךְ* with *אַחֲרֵי to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151, 3, in explaining the construction and use of the prepositions.

SECT. 138.

CONSTRUCTIO PRÆGNANS.

Sometimes a verb stands in a construction (especially one implying *motion*) to which *its signification* is not strictly adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb he employed) must be mentally supplied in order to complete the sense. This is called *constructio prægnaus*. E. g. *אֵל הָמָה אֵל to turn or look in astonishment to one*, Gen. xliii. 33; *מָלֵא לְלֶכֶת אַחֲרַי יְיָ מָלֵא to fill up to follow Jehovah*, i. e. *to follow him fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי הַרְמִים עֲזִירְתִּי hear (and save) me from the horns of the buffaloes*; Is. xiv. 17, *אֲסִירָיו לֹא פָתַח בְּיָתָהּ his prisoners he did*

not release (and let go) *to their homes*; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

SECT. 139.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves as the complement of another, the second is construed as follows, viz.

1. It stands in the *Inf.* both *absol.* (§ 128, 1) and (more commonly) *constr.* after the other verb, e. g. Deut. ii. 25, 31, אָחַל נָתַתְּ *I begin to give*; Gen. xxxvii. 5, וַיִּסְּפוּ שָׁנָא *and they went on to hate*; Ex. xviii. 23, יָכַלְתָּ עֲמֹד *thou canst endure*; Is. i. 14, נָלַאֲתִי נָשָׂא *I am weary to bear*. But still more frequently,

2. It stands in the *Inf.* preceded by לְ, as Deut. iii. 24, הִחֲלֹתָ לְהַרְאוֹת *thou hast begun to show*; Gen. xi. 8, וַיִּהְיוּ לְבָנוֹת *and they ceased to build*; xxvii. 20, מָהֲרָתָּ לְמִצָּא *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These two are the usual constructions in prose after verbs signifying *to begin* (הִחֲלִי, הוֹאִיל, הוֹסִיק), *to continue* (הוֹסִיק), *to hasten* (מָהַר), *to cease* (הִדָּל), *to be finished* (תָּמַם); so also, *to make good* (הִיטִיב), *to make much* or *many* (הִרְבֵּה), and the like modes of action expressed, for the most part, by Hiphil, *to be willing* (אָבָה, אָפֵץ, אָפֵץ), *to refuse* (מָאֵן), *to seek*, *to strive for* (בָּקַשׁ), *to be able* (יָכַל, יָרַע, the latter signifying *to know* (how) *to do*), *to learn*, (לָמַד), *to permit*.* It is to be remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָבָה *to be willing*, with the לְ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb; they are then construed,

a) With וְ before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea as in Nos. 1 and 2. (Comp. our expression *he was pleased and went* for *he was pleased to go*).—Judges xix. 6, וַיֵּלֶךְ וַיִּלְוֶה *be pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 18, וַיָּשָׁב וַיִּחְפֹּר *and he returned (repeated) and digged*, for *he digged again*;

* *To permit one to do a thing* is expressed by נָתַן פֶּ' לַעֲשׂוֹת, and נָתַן פֶּ' לַעֲשׂוֹת, prop. *to give or grant one to do a thing* Gen. xx. 6, לֹא נָתַתִּיךָ לְגִעֹשׁ *I have not permitted thee to touch*.

† So after words which include an analogous verbal idea, e. g. לָבוֹא *it is not permitted to enter in*; אֵין עֲרִידָה (poet.) *there is not to be compared*, Ps. xl. 6; עָחִיד *ready, prepared*, commonly with לְ, without it in Job iii. 8.

shalt not continue to be called; Num. xxii. 6, וְאֶגְרֹשׁוּ אוֹיְבֵי נַפְחָבוּ וְאֶגְרֹשׁוּ, perhaps *I may be able, (that) we shall smite him, and I shall drive him out.*

All three constructions (letters *a, b, c*) and also another akin to that under letter *c*, are found alike in some verbs in Syriac. *He could go* may, for example, be expressed by *potuit et ivet* (letter *a*), *potuit ivit* (letter *b*), *potuit et ired* (not in Hebrew), *potuit ired* (letter *c*). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, כְּהַחֲמִידָה שׁוֹרֵד * *when thou shalt cease as a destroyer, e. to be a destroyer = to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes* הָחִלּוּ כְּחֹיו הַחֲלֹי *began (to grow) dim.* Of this construction is Gen. ix. 20, וַיֵּחַל נֹחַ אִישׁ הָאָרֶץ *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare farther Gen. xxxi. 27, לָמָּה נִחַבְתָּ לְבָרְיָה *wherefore hast thou secretly fled*; xxxvii. 7, שָׁעָוּ וַיִּבְאוּ לְבִרְיָה *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, הָקַשְׁתָּ לִּשְׂאֵל *thou hast dealt hardly in asking, i. e. hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, יִרְאָה וְיִשְׂבַּע *he shall see and be satisfied (with the sight), and* lxvi. 11, *that ye may suck and be satisfied (by that act)*; xxvi. 11.—Jer. iv. 5, קְרָאוּ מְלֵא *means, call ye (and that) with full voice = call aloud.*

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on *יִרְאָה* or *אֵשֶׁר* *that* (§ 152, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 152, 4, c.

SECT. 140.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël, Hiphil*) has two accusatives (§ 136), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כֶּסֶף הָרִים צִלָּה *the mountains are covered with its (the vine's) shade*; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים *clothed with garments (prop. made to put on garments)*;

* For כְּהַחֲמִידָה (§ 20, Rem.) *Inf. Hiph. of חָמַם.*

† This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, b), where it is by no means to be taken (as is done by J. D. Michaelis) for a Græcism.

Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרַאֶה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomema in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur=they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 134, Note). We may thus explain those cases, in which

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרִבְקָה אֶת-דְּבָרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*; iv. 18, וַיִּגְדֵּל לְחַנוּכָּה אֶת-עֵירָד, *one bore (for his wife bore) to Enoch Irad*; xxi. 5, בְּהוֹלִיד לוֹ אֶת-יִצְחָק *at the time of bearing (ἐν τῷ τεκεῖν) to him Isaac*; xl. 20, יוֹם הַלֵּדָה אֶת-פַּרְעֹה *the day when Pharaoh was born*; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שֵׁמְךָ אַבְרָם *they shall no longer call thy name Abram*. Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 144); because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, חֲזוֹן קָשָׁה הָגִידְלִי *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, septuaginta septimanas destinarent (נִחְתְּמָה); Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בָּרֵךְ לְאֵל *blessed of God* (τῷ θεῷ), Gen. xiv. 19, Prov. xiv. 20, Neh. vi. 1, 7. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin, source*, in general, is often denoted) Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1; מִמֶּנִּי *a parte*, Gen. vi. 13; בִּי *by*, Num. xxxvi. 2, Is. xlv. 17. Sometimes this relation is expressed without a preposition with *accusat. instrumenti* (comp. § 135, 1, Rem. 3), as Is. i. 20, חֶרֶב תֹּאכְלֵנִי *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה *for to be brought up* (on the altar), Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

* Comp. Olshausen Emendationen zum A. T., S. 24, 25.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

SECT. 141.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21, יהוה האלהים *Jehovah* (is) *the true God*; Gen. ii. 4, אלה תולדות *this* (is) *the history*; ii. 12, זהב הארץ ההוא טוב *the gold of that land* (is) *good*; Is. xxxi. 2, גם הוא חכם *also he* (is) *wise*!—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 119, 2).

More seldom the copula is expressed by the substantive verb הָיָה. Gen. i. 2, *and the earth was* (הָיָה) *waste and empty*; iii. 1, *the serpent was* (הָיָה) *crafty*; vs. 20. Also by יָשׁ and אָיֵן (which include the idea of the substantive verb) when the subject is the pronoun and the predicate is a participle (see § 131, 2, a).

On the *gender* and *number* of the copula see § 144.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 104, 1, Rem. 2); especially when there is no adjective of the required signification (§ 104, 1), e. g. קיריותיו עץ *his walls* (are) *wood* = *of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (קיריותיו קירות עץ). This full construction occurs Job vi. 12, כח אבנים כחי *is my strength the strength of stones?* Similar examples are: Cant. i. 15, עיניך יונים *thy eyes* (are) *doves'-eyes*; Ps. xlv. 7, כסאך אלהים *thy throne* (is) *a throne of God* = *solum divinum*; * second member (with the full construction) שֵׁבַט מִיֶּשֶׁר *a righteous sceptre is the sceptre of thy dominion*. So also especially with בִּי of comparison, as Ps. xviii. 34, רגלי באגלות *my feet like hinds' feet*; Is. lxiii. 2, בגדיך כרגלי *thy garments* (are) *like the garments of one treading the wine-press*; xxix. 4.

* But see *Hengstenberg's Psalmen*, II. p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Tr.

SECT. 142.

ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in a simple sentence in calm discourse is properly this, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus:

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as Gen. i. 14, *יהי מאורות let there be lights*, *ענה אים they howl* (to wit) *the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by ו (of course wherever the *Future* with ו is employed), אשר or כי; as Gen. iii. 1, *all beasts אשר עשה יהוה which Jehovah had made*; ii. 5, *כי לא המטיר יהוה for Jehovah had not caused it to rain*.
- b) The adjective; and this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. iv. 13, *גדול עיני great (is) my sin*.
- c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man*; Is. xviii. 5, *a ripening grape becomes the blossom*, viii. 14; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13, *some great thing had the prophet commanded thee*. Ex. xviii. 23.
- d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, *אז ידבר יהושע*; Judges v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in

* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23. Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

poetry. Ps. vi. 10, יְהוָה תִּשְׁלַח רִצְּחוֹ; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius's Comment. on Is. xlii. 24.

On the absence of inflexion in the predicate when put first, see § 144.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*). E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דְּרָכּוֹ *God — perfect is his way*, for *God's way is perfect*; xi. 4; civ. 17; — the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them*, for *thou hast made winter and summer*; Gen. xlvii. 21, אֶת־הָעָם הֶעֱבִיר אֹתוֹ *the people — he removed them*; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ך as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפֵּר שָׁנָיו וְלֹא חָקֵר, sc. לָהֶם *the number of his years — there is no searching* (to them). Gen. iii. 5.

The use of the participle in this manner is peculiar and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד בְּחֶמֶץ וְרֹשֵׁמָה *he who begets a wise son* (i. e. *when one begets, &c.*) *then he may rejoice*. 1 Sam. ii. 13, כָּל־אִישׁ זָבַח זָבַח וַיָּבֹא נֹטֵר הַכֹּהֵן *when any one brought an offering, then came the priest's servant*; ix. 11.

SECT. 143.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:

1. Collective nouns, e. g. עָם, גּוֹי *people*, בֵּית *family*, and nouns used as collective, as אִישׁ *men* (see § 106, 1), are usually

* Such a case absolute may also have לְ (in respect to) before it, e. g. Ps. xvi. 3, Is. xxxii. 1.

construed with the plural. Judges ix. 55, **וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל** *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, **וַיָּנֹסוּ אָדָם**. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, **כָּל-הָאָרֶץ בִּיכִים** *the whole land* (i. e. its inhabitants) *wept*;^{*} 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33; xvii. 46; and *vice versâ*, Job i. 14, **הַבָּקָר הָיָה הֹרְשֹׁתָם** *the cattle (cows) were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first § 144, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, **וַיִּתְאַבְּלָה . . . וַיִּשְׁמַע הָעָם** *and the people heard . . . and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, **בְּעָלָיו יָמָתָה** *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, **הָיָה קָהֳלָת חָכָם** *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with the collective meaning in § 105, 3, *d*). Joel i. 20, **בְּהֵמוֹת שָׂדֶה תַּעֲרוֹג** *the beasts of the field pine for* —. Job xiv. 19, **תִּשָּׁטַח סִפִּיחֶיהָ** *its floods wash away*. Jer. xlix. 24, **אַחֲזָתָהּ הַבָּלִים** *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti*.

† **אֱלֹהִים** is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon.

‡ Perfectly analogous is the Greek construction **τὰ πρόβατα βῆναι**, where the Attics admit the plural only when persons are designated: **τὰ ἀνδράποδα ἔλαβον**. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. *לל* for *omnes* and *omnis*). Prov. iii. 18, *תִּמְכִּינָהּ מְאֻשֶּׁר* *happy* (is every one of) *those who retain her*; xxvii. 16, *צַפְנִיָּהּ*; xxviii. 1; Gen. xxvii. 29; Ex. xxxi. 14.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form. Gen. xxix. 17, *וְעֵינֵי לֵאָה רַכּוֹת* *and the eyes of Leah were tender*; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, *שָׁפְתֶיהָ נָעוּת* *her lips moved*; 2 Chron. vii. 15, *וְעֵינֵי יְהוָה פָּתְחוּת וְאָזְנִי קָשְׁבוּת*; vi. 40; Micah vii. 10, *עֵינֵי תִרְאֶינִי* *my eyes shall see*. Jer. xiv. 7; Is. i. 16; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

SECT. 144.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflexion. E. g.

- a) The verb: Is. xlvii. 11, *בָּא עָלֶיךָ רָעָה* *there comes upon thee evil*; Mic. ii. 6, *לֹא יָסֹג בְּלִמּוֹת* *reproaches do not depart*. Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, *וְקָבַל הַיְּהוּדִים* *and the Jews undertook*. 2 Kings iii. 26, *חִזָּק הַמִּלְחָמָה* *hard was the battle*. 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 142, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, *אִם-יֵצְאוּ בָנוֹת שִׁילֹה* *when the daughters of Shiloh come forth*.
- b) The adjective: Ps. cxix. 137, *יָשָׁר מִשְׁפָּטֶיךָ* *righteous are thy judgments*; vs. 155, *רְחוֹק . . . יְשׁוּעָה* *far (is) salvation*. (The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte*.)

- c) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also
 d) The copula, when it precedes the subject.* Is. xviii. 5, בֹּסֵר, גִּמְלַל יְהוָה נֹצֵחַ *the blossom becomes a ripening grape*; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיָּבֹאוּ אֵלַי אַנְשִׁים וַיִּשְׁבְּרוּ לִפְנֵי; Gen. i. 14; Num. ix. 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבַל אֲמַלְלָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, שָׂאֵל מִתַּחַת הַגִּזְהָ . . . עִוְרָר לָהּ רַפָּאִים *Sheol beneath is moved . . . it stirreth up the shades to thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Levit. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמֵּל (אֲשֶׁר) בְּהִיזְלָהּ; xx. 26; after בִּי, vi. 20.

On the same principle pronouns which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 140, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לִפְתָּח חַטָּאת רֹבֵץ *at the door (is) sin, a lurker* (i. e. a lurking lion).—Eccles. ii. 7, בְּנֵי-בֵירָה הָיָה לִי *vernae mihi sunt* (where *הָיָה* is to be understood as *I have*). Gen. xv. 17, וַיִּבְלַט הָחֹשֶׁךְ *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

SECT. 145.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, רַב יָמֵינוּ יָרִיעֵנוּ הַקְּמָה *the multitude of years (i. e. many years) should*

* Independently of this arrangement, the הָיָה standing for the *copula* is retained between *plur.* and *fem.* unchanged. Josh. xiii. 14, הָיָה נַחֲלָתוֹ . . . אֲשֶׁר יְיָ *the offerings of Jehovah . . . that is his inheritance*. Comp. Jer. x. 3.

teach wisdom; Gen. iv. 10; 2 Sam. x. 9, הָיְתָה אֵלָיו פְּנֵי הַמִּלְחָמָה *there was the battle-front against him*, i. e. *the battle was turned against him*. Is. vi. 4; Job xxxviii. 21.

With the substantive כָּל *the whole* and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיְהִי כָל־יְמֵי אָדָם *and all the days of Adam were*; Ex. xv. 20; Gen. viii. 10.

2. When *several* subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זָקֵנִים *Abraham and Sarah (were) old*. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיָּבֹאוּ נֹחַ וּבָנָיו *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron*; Gen. xxxiii. 7; xlv. 14. Rarely the preference for the *masc.* appears; Prov. xxvii. 9, וְקִטְרֹת וְשִׁמְחֹת לֵב *ointment and perfume rejoice the heart*. If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

SECT. 146.

OF the particles, as connected with the system of forms and inflexions (§§ 97–103), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

SECT. 147.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :

1. Adverbs of place: שם *there*; הנה,* וְהָ * and הִנֵּה, *hic, here* הֵלֵם and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלָּא *thither*, farther on (prop. to a distance), hence הֵנָּה (from thee *hither*) on this side of thee, and הֵלָּא (from thee farther on) beyond thee, 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly מִמֶּעַל above, מִתַּח below, מִלְּפָנֶיךָ upwards, מִתַּח downwards, חוּץ outside, מִחוּץ on the outside, מִבְּרִיחַ and מִפְּרִיחַ within, מִקֶּדֶם before, on the east, מֵאַחֲרֵי backwards, נֶגֶד over against, יְמִין to the right, מִיְּמִין on the right, מִזֵּם on the west (prop. on the side towards the sea), סָבִיב and מִסָּבִיב around, קִימָמִיד upright.

To many of these adverbs מִן is prefixed, or the accusative ending הַ— appended, indicating respectively the relations *from* and *towards*. E. g. שם *there*, מִשָּׁם *thence*, שָׁמָּה *thither*; חוּץ outside, חוּצָה outwards. There are several which occur only with הַ— appended, as מִתַּח, מִלְּפָנֶיךָ.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there* (not merely *thither*), מִיְּמִין on the right (not *from the right*). The הַ— is in both cases accusative ending (§ 88, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side of* it, like a *dextra et sinistra*, a *latere*, a *tergo*, and in French *dessous*, *dessus*, *dedans*, *dehors*.†

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition are made to express relations of time; as שָׁם *then*, like *éxáí*; עַתָּה *now*; עַד הֵלָּא *hitherto*.

Exclusively such are; עַתָּה *at the time*, hence, *now*, *at this time* (also without the pure designation of time, like *עַתָּה*, *éxáí*), and *presently*, *soon*; הַיּוֹם (*this day*) *to-day*; בַּיּוֹם, בְּהַיּוֹם *at this day*, *now*; אֶתְמוּל, אֶתְמוּל *yesterday*, and then of old; אָמֶשׁ *yester-evening*, last night; שְׁלֹשׁ (from שָׁלֹשׁ *three*, and יוֹם *three days ago*); מָחָר *to-morrow*; מִמָּחָר *on the morrow*; יוֹמָם *by day*; לַיְלָה *by night*; בֹּקֶר *in the morning*, *early*; כָּל-הַיּוֹם *the whole day*, then *all the time*, *always*; תָּמִיד *perpetually*, *always*, *forever*, *for ever*; לְעוֹלָם, לְעוֹלָם *continually*; אָז *then*, with reference to both past and future time, מָאָז *long since*, *formerly*, לְפָנֶיךָ *do*, לְפָנֶיךָ (*length*) *long since*; עוֹד (*to repeat*) *again*, *repeatedly*, commonly *yet*, with a negative *no more*; בְּאַחַד (as one) *at once*, *together*; יַחַד *do*, רַאשׁוֹנָה *at*

* Probably for פָּה, a hardened form of פָּה *in hoc (loco)*; like כֹּה *so*, for כֹּה *sicut hoc*.

† Cant. iv. 1 גִּלְעָד מִהַר גִּלְעָד *they lie along the declivity of Mount Gilead*, *monte quasi pendentis*. Comp. Soph. Antig. 411, καὶ ἄνωθεν ἄνωρον ἐκ πάγων; Odyss. xxi. 420 ἐκ δίφου καὶ ἄνωρον.

first, אַחֲרֵי כֵן (*after it was so*) afterwards, מְהֵרָה *speedily*, מְרָאֵם *instantly*.

3. Adverbs for other *modal ideas*, as, *a*) of *quality*: כֹּה (see above) and כֵּן *so*; מְאֹד *very*, יָחַד *exceedingly*. *very*, יוֹתֵר *more*, טַעַם *too much*, כְּפֹלֶה *wholly*, כְּמֵעֵט *(about or near nothing, about i. e. within a little = wanting little) almost*, אֲפֹא *so, so then* (Job ix. 24), hence often used intensively in questions (see § 150, 2, Rem.), טוֹב and הַיָּטִיב *well*, כָּל (in connexion with other adverbs) *wholly*, *just*, as כָּל-עוֹד *wholly (just) so long*, Job xxvii. 3.

b) Of *quantity*: הַרְבֵּה *much*, לָרֵב *abundantly*, הוֹן (riches) *richly*, יָר followed by the genitive (prop. *sufficiency*), *enough*, as הֵנָּה *what is enough for thee*, רַבָּה *much, enough*; לְבַד, לְבַדֵּר (*in separation*) *alone*, the former also with suffixes, as לְבַדִּי *I alone*; יַחַד *together*.

c) Of *asseveration*: אֲמֵן *truly*, אֶבֶן (prop. *Inf. Hiph.* from פָּוֶן, for הֵבֶן *certainly, indeed*) and by apocope אֶה *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; אֵילִי *perhaps*.*

The expression of *asseveration* may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אֵלֶּה *only*, אֶבֶן (especially in later usage) *but*. Most strongly *adversative* is אֵלֶּם *on the contrary* (the LXX οὐ μὴ ἂλλὰ), thus used almost exclusively in the Pentateuch and Job. *Restrictive* also is כֵּן (used before adjectives like אֵלֶּה *merely*, i. e. *only*).

d) Of *cause*: עַל-כֵּן, לְכֵן, לְהֵן, *therefore*. *e*) Of *accession*: גַּם *also*, and (more poetical, and expressive of accession) אֲדָה *adeo, yea more, even*,—both which, however, often take the character of conjunctions.

4. Adverbs of *negation*: on these see § 149.

5. *Interrogative* adverbs include all the former classes: thus the question may relate to *place*, as אֵי, אֵיךָ *where?* the first with *suff.* אֵי *where (is) he?* so אֵי זֶה, אֵי זֶה, אֵיפֹה, אֵיפֹה *where?*—אֵי מֶנָּה *whence?* אֵי מֶנָּה *whence?* (from אֵינָה) *whither?*; to *time*, as מֶתִי *when?* עַד מֶתִי *until when?* אֵינָה *how long?* עַד אֵינָה, the same; to *quality*, as אֵיכָה, אֵיךָ, אֵיכָה *how?*; to *quantity*, as כַּמָּה *how much?* *how often?*; to *cause*, as לָמָּה and מַדּוּעַ (§ 97, 3) *wherefore?*—Respecting the pure interrogative particles הֵן, אֵם, see § 150.

Most of these interrogative particles are formed by prefixing אֵי, אֵי, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending הֵן, of the prefix מֶן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as הֵן *here*, מֶנָּה *hence*, אֵי מֶנָּה *where?* אֵי מֶנָּה *whence?* אֲשֶׁר מֶנָּה

* Compounded of אֵי and לֵא = לֵא, comp. Aram. הֵלֵם *whether not, perhaps, μήποτε*. It is once employed in the sense of לֵא *if not* in Num. xxii. 32, then *whether not, (who knows) whether not*, consequently *perhaps*, expressing doubt, solicitude, and also hope.

whence (relative); שם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, שָׁם אֲשֶׁר *where*, מִשָּׁמָּה אֲשֶׁר *whither*, מִשָּׁם אֲשֶׁר *whence*.

SECT. 148.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, &c., but also to qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either *a*) in apposition (but commonly after them), חַנּוּם דָּם *innocent blood* 1 Sam. xxv. 31, אֲנָשִׁים מְעַט *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, דָּם חַנּוּם *innocent blood* 1 Kings ii. 31, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so* = כֵּן, Esth. iv. 16; אֶל־חַנּוּם, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מִטָּה מִטָּה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 139, Rem. 1.

SECT. 149.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐκ *not*, אַל = μή *that not*, אֵין = ישׁ לֹא *there is not*, טָרָם *not yet*, אֵפֶס *no more*. Almost exclusively poetic are בֶּל, בְּלִי *not*; negative conjunctions, אֶל, פֶּן, לְבִלְתִּי, *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like οὐ, οὐκ, is used principally for the *objective, unconditional* negation, and hence with the Future expresses *prohibition* (§ 125, 3, c).—In connexion with בֶּל, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Gen. iii. 1, הֵן מִכָּל עֵץ הָגֶן לֹא תֹאכְלוּ *ye shall eat of no tree of the garden*. Ex. xii. 16, כָּל־מְלָאכָה לֹא־תַעֲשֶׂה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15; Prov. xii. 21; xxx. 30. (The nega-

tive is here closely connected with the verb, and *and there does not happen any thing* is = *there happens nothing*. So also *אין* = *לֹא* *ישׁ*; Eccles. i. 9, *אין כֹּל-הָרֵשׁ* *there is nothing new*. But the case is different when *כֹּל* is made definite, where it means *all, the whole*. Num. xxiii. 13, *כֹּל לֹא הָרָאָה* *all of him (his whole) thou shalt not see* (but only a part). On the use of *לֹא* in interrogative sentences, see § 150, 1.

On the position of *לֹא* in the clause, see § 142, 1, and Note.

אֵל is properly *μή*, Lat. *ne*, for the *subjective and dependent negation*,* with reference to the views and feelings of the speaker,—hence exclusively with the *future*. The phrase *אֵל בָּא* *ne veniat*, may stand either for *he shall not come*, or for *may he not come*, see above § 125, 3, c, and § 126, 2.

Sometimes it stands absolutely, without the verb (like *μή* for *μή τοῦτο γένηται*), *nay I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, *אֵל בָּנָי, not so, my daughters*. On the interrogative use of it, see § 150, 1.

אֵין is the negative of *ישׁ* *there is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, *אֵין-יִוֹסֶסָה בְּבוֹר* *Joseph was not in the pit*; Num. xiv. 42, *אֵין יְהוָה בְּקִרְבְּכֶם* *Jehovah is not among you*. The same formulas are expressed positively with *ישׁ* and negatively with *אֵין* as Gen. xxxi. 29, *יֵשׁ-לִאֵל רִדִּי* *it is in my power* (prop. it is in the power of my hand; Neh. v. 5, *אֵין לְאֵל רִדְנִי* *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to *אֵין* as suffixes; as *אֵינְנִי* *I am not, I was not, I shall not be*, *אֵינְכֶם*, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in *אֵין*; Ex. v. 16, *נָתַן אֵין קֶחָן* *straw is not given*; vs. 10, *אֵינְנִי נָתַן* *I will not give*; viii. 17: Deut. i. 32. γ) As *ישׁ* sometimes signifies *to be present, to be near or at hand*, so *אֵין* is used in the contrary sense *to be not present or at hand*; *אֵינְנִי* *he was not present* = *was no more*, Gen. v. 24.

From *אֵין* is formed by abbreviation the negative syllable *אֵי*, employed in compounds as a prefix: it is found in Job xxii. 30, *אֵי-נָקִי* *not guiltless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative *אֵי* from *אֵין*, see p. 273.

לֹא-יֵהְיֶה (prop. *constr. st.* with the ending *יֵהְיֶה* (§ 88, 3, a) from *יֵהְיֶה* *want, non-existence*, stem-word (*יֵהְיֶה*) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as *לֹא-יֵאָכַל* *to eat, not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

פָּן (*removing, a clearing away*) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4; xix. 15); or after verbs signifying *to fear, to beware* (like *δεδωκεν μή, vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *פָּן-יִשְׁלַח יָדוֹ* *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying

* This view of *אֵל* is omitted in Gesenius's last edition, and in Rödiger's. Tr.

each other as in Latin, [and English] make the negation stronger, like *οὐκ οὐδέεις*, *οὐκ οὐδ'αμῶς*. 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחְשָׁב לְמַאֲדָמָה* *silver was not at all regarded for anything* (in the parallel passage, 2 Chron. ix. 20, *לֹא* is omitted). Ex. xiv. 11.—Zeph. ii. 2, *בְּטָרֶם לֹא-יָבוֹא* lit. *before there shall not come*, (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, *מֵאֵין יוֹשֵׁב* prop. *without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3; *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 151, 4).

SECT. 150.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered, e. g. 2 Sam. xviii. 29, *וְלֵצֶר שְׁלוֹם לְיָעֶר* *is it well with the young man?* Gen. xxvii. 24, *אָתָּה זֶה בְּנִי עֵשָׂו* *art thou my son Esau?* This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. iv. 11, *וְרָאִיתִי לֹא אַחֵס* *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and when it is introduced by the particles *בִּם* (Zech. viii. 6) and *אִם* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*). Job xiv. 16, *לֹא תִשְׁמֹר עַל-חַטֹּאתַי* *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with *אֵל*, in expectation of a negative answer, 1 Sam. xxvii. 10, *אֵל-פִּשְׁטָתֶם הַיּוֹם* *ye have not then made an excursion in these days?**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. II. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are *ἦ*,

Respecting הָ and its original demonstrative signification (being related to the article), see § 98, 4.

Probably אַי *where?* sprung from a negation; full form אֵינָן (hence אֵינָן *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there? = where is?* אֵינָּי *is he not there?* for *where is he?* Job xiv. 10, *man dies* וְאֵינָּי *and where is he?* = וְאֵינָּנִי *and he is no more*. In Arabic אֵי has become an interrogative pronoun = מִי *who?* (comp. the German *wo (where)*, and Eng. *who*); but this is not its original use. On the abbreviation of אֵינָן into אֵי see § 149.

2. Most commonly the simple question begins with *He interrogative* הָ,—the disjunctive question with הָ followed in the second clause by אִם (אִם—הָ = *utrum—an?*), as in 1 Kings xxii. 15, אִם-נִהְיֶה לָּנוּ . . . הֲנֵלֵךְ *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:

The הָ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֲשִׁמְתָּ לְבָבְךָ) *my servant Job?* Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself; Gen. iv. 9, הֲשָׂמֵר אָחִי אֲנֹכִי *am I the keeper of my brother?* Job xiv. 14, *if a man die*, הֲיִחְיֶה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲבָנִיתִי לִי בַּיִת *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, לֹא אֶבְנֶה וְגו' *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne?* *is it not so?* for הִנֵּה *behold!* 2 Kings xv. 21; xx. 20; comp. 2 Chron. xxvii. 7; xxxii. 32.* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; when it corresponds, in effect, with the negative form of the question in English: compare the use of ἢ γὰρ and ἢ γὰρ οὐ for *is not?* and of the Lat. —*ne* for *nonne?*† Job xx. 4, הֲיָדָעְתָּ דָּרְצָתָא *dost thou (not) know this?* This simple question is *very* seldom introduced by אִם, and then always in connexion with something already implied which gives a disjunctive sense, like *our* or *perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

num. (= *nunc*), *an* (probably, perhaps); originally negative and then interrogative,—οὐκ, μή,—*ne*, in German *nicht wahr?* (not true?) *nicht?* (not?).

* In a similar manner מַה *what?* [*why?*] spoken with indignation expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, מַה-תִּעִירַנִי *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of מַה is very frequent in the Arabic.

† See Heindorf ad Plat. Phædr. 266. Heusinger ad Cic. de Off. iii. 17.

The *disjunctive* question (*utrum*—*an?*) is usually expressed under the form אָ—הָ, also וְאָ—הָ, Job xxi. 4, with emphasis on the first question וְאָ—הָ, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with וְ or before the second clause, Job xvi. 3; Eccles. ii. 19.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הָ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אָ, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether*—*or*) אָ—הָ, Gen. xxvii. 21, and also הָ—הָ, Num. xiii. 18.—The formula אָ מִי יוֹדֵעַ (who knoweth whether—*not*, is also used affirmatively like the Lat. *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 147, 5.

The words וְהָ (§ 120, 2) and אָזֵיט quite, then, serve to give animation or intensity to a question (like *pois, tandem*, Eng. *then, now*); as הָזֵיט אָזֵיט what aileth thee now? quid tibi tandem est? Is. xxii. 1; אָזֵיט אָיֵה where now? Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

SECT. 151.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time, cause, &c. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place, בְּ *in, by, at*, עַל *upon and over*, תַּחַת *under*, אַחֲרֵי *after*, לְפָנֵי *before*, נֶגֶד, זָבַח, מִלִּפְנֵי *before, opposite to*, אֵצֶל, אִתּוֹ *with (apud), by, near*, בְּצֵד, בְּצֵד (prop. *in separation from*) *about* (ἀμφί), *behind*, בֵּין *between*, עֲבֵר *on the other side of, beyond*.

β) Of *motion*, מִן *from*, אֶל *to*, וְעַד *unto, as far as*,—and also (from the former class) אֶדְ *to (usque ad)*, עַל *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as בְּ *in*, *within*, מִן *from*, אֶל *to*, עַד *until*.

* Among these we reckon such forms as לְפָנֵי, לְאַחֲרֵי, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלְפָּנֵי *from before*.

c) Of those which denote other relations we may mention, כְּ *as* (כִּדְרִי, according to), יַחַד *together with, with*, זוּלָּתוֹ *besides*, בְּלִצְרִי *with-out, besides*, רִצְוֹן *on account of*, עֲצָב (prop. *as a reward*) *for, because*.

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès*.* So

a) With מֵן: מֵאַחֵר *away from behind*, מִבֵּין *out from between*, מֵעַל *away from upon or above*, מֵעַם, מֵאֵחַ *de chez quelqu'un*, מִתַּחַת *away from under*.

b) With אֵל (more seldom): אַחֲרֵי *to behind or after*; לְ *מחוץ לְ* *without, i. e. on the outside of*, לְ *מחוץ לְ* *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them לְ (more seldom מֵן) and again become prepositions. El. g. מֵעַל (adv.) *above*, לְ *מֵעַל* *above, over*, מִתַּחַת (adv.) *below*, לְ *מִתַּחַת* (prep.) *below, under*, לְ *מחוץ לְ* (prep.) *without*, לְ *בֶּדֶד* *separately, aside*, מֵן *לְבַד* *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g. מֵלִבִּי = מֵן לְבֶדֶד *besides*, מִבְּלִצְרִי *without*, Syr. *ܠܢܝܢ*;† rarely it is wholly wanting, as מִתַּחַת *for* לְ *מִתַּחַת*, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 137) and the most important idioms connected with them.‡

* When the Hebrew says, *he took the offering מֵעַל הַמִּזְבֵּחַ from upon the altar* (away from the top of the altar), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

† In the Syr. *ܠܢܝܢ* means *over* as preposition, but *ܠܢܝܢ* *above* as adverb (see Hoffmanni Gram. Syr. p. 280 ult.). The Hebrew in like manner says *לִמֵּן* *from* (a starting point) *onward*, *for* לְ *מֵן*, precisely the Lat. *usque a. usque ex*, comp. also *inde*.

‡ For fuller information, Gesenius's Lexicon must be consulted.—Tr.

a) ב, which has the greatest variety of significations of all the prepositions, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בְּאַרְץ, בְּרֵאשִׁית, בְּשָׁלוֹם, —with reference to a company, or number of individuals, *among*, e. g. בְּגוֹיִם, —with reference to bounds or limits, *within*, as בְּשַׁעְרֵים *within the gates*, —of high objects, *upon*, as בַּסּוּסִים *upon horses*, Is. lxvi. 20; rarely it has all these significations after verbs of motion = *εἰς* (like *ponere in loco*). The Hebrew says *a*) to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποτηρίῳ*, *ἐν χρυσῷ πίνευ* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*), β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ*, *hunc in modum*), as בְּדִבְרֵי according to the command, בְּעֵצָה according to the counsel of any one, בְּצַלְמֵנוּ בְּדִמְיוֹתֵנוּ *in (after) our image, after our likeness* Gen. i. 26; vs. 27 and v. 1, 3, *Adam begat a son* בְּצַלְמוֹ. Somewhat different is the signification in Gen. xxi. 12, *in Isaac* (בְּרִצְחָק) = *after Isaac thy seed shall call themselves*. In this signification of the particle is to be understood γ) the *ב* *essentia* or *pleonasticum* of the grammarians, which every where means, *as*, *tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, &c. בְּאֵל שֵׁדִי *as God Almighty*. Is. xl. 10, *the Lord will come* בְּחֹזֶק *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct* or *behave as*), Eccles. vii. 14, *in the day of joy* הָיָה בְּטוֹב *be thou joyful*; Ex. xxxii. 22, *thou knowest the people* הוּא בָרַע *that they are evil*; Job xxiii. 13, *he is one* הוּא בְּאָחֵר [without a rival]. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174).

2. Nearness, vicinity (Lat. *ad*, *apud*), *at*, *by*, *on*; בְּהָרָה = *ἐν ποταμῷ*, *by the river*, Ezek. x. 15; בְּעֵינַי *in the eyes of* = *before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to*, *unto*: it differs, however, both from אֶל *to, towards*, and עַד *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of אֶל), and yet does not fix attention specially upon this point, as is done by עַד. Gen. xi. 4, *a tower* בְּשָׁמַיִם *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects. E. g. בְּ אָחֻז׃ *to lay hold on*, בְּ נִגַּע׃ *to touch*, בְּ שָׁאַל׃ *to ask at, to consult*, בְּ קָרָא׃ *to call upon*, בְּ רָאָה׃ *to look upon*, בְּ שָׁמַע׃ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to*, *on account of*, as בְּ שִׂמְחָה׃ *to rejoice on account of*, i. e. to have joy in something.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*), readily connects itself. Gen. xxxii. 11, *with my staff* (בְּמַקְלִי) *I passed over this Jordan*. Ps. xviii. 30, *by thee* (בְּךָ) *have I rushed upon troops*. Verbs of coming and going, with ב (to come, or go, *with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) **עַל**, which is most nearly related to **אֵל**, signifies *upon* (*ἐπὶ*) and *over* (*ὑπὲρ*); very frequently of motion (down) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as **עַל** **מִסְכֵּה**,—*to pity*, *to spare*, as **עַל** **חַס** (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, *after*, *according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon something as ground or motive*], *although*. In the signification *over*, it is often used with verbs of *covering*, *protecting*, **עַל** **מָכָה**, **עַל** **מָגֵן** (prop. *to place a covering, a shield, over*); and also with those of kindred meaning, as **עַל** **לָחֶם** *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. **עַל** **הַיָּם** *by the sea* [or as we may literally render it *on the sea*]; but also where this is not the case, as **עַל** **יָד**, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates,—*to*, *towards*, so that in the later Hebrew style and in poetry it is often used for **אֶל** and **לְ**; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

c) **מִן** (§ 100) indicates *motion*, *removal*, *away from* any thing. Its fundamental signification is *separation from a whole*, *derivation*, *descent*. As *constr. st.* of the noun **מִן** *part*, it properly means *part of*, hence *off*, *from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of* = *from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. **מִזִּקְנֵי יִשְׂרָאֵל** *some of the elders of Israel*, **מִדָּמ** *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one*, *none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one*, *not the least*, prop. *not even a part, a piece, the least portion, of one*. Lev. iv. 2; Deut. xv. 7; Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of **אֶל**, **בְּ**, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid*, *to hide*, *to beware*: comp. in Gr. and Lat. *καλύπτω ἀπὸ*, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ τοῦ ἑσπέρου*, *de nocte*, *from the coming on of night*), as **מִיָּמֶיךָ**, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (*ἐξ ἀπίστου*, *ab itinere*), as **מִהֲקִיץ**, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, **מִשְׁלֹשׁ חֳדָשִׁים** *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab*, *pendere ex aliqua re*), see § 147, 1. For its use in the expression of comparison, see § 117, 1.

d) **אֶל**, **אַחֲרֵי** (prop. *regions*, *directions*, hence *towards*), denotes *motion*,

and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to *עַד*, e. g. *אֶל-פִּיהוּ* *even unto his mouth* Job xl. 23, in the latter to *אֶל-תְּהִיָּה*, e. g. *אֶל-תְּהִיָּה* *to go into the ark*) or not.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* *אֶל-מִיָּם רַבִּים* *by the great waters in Gibeon*. It is so used especially in the formula *אֶל-הַמָּקוֹם* *at the place*, Deut. xvi. 6; 1 Kings viii. 30; *אֶל תְּהָרָר* *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. *eis*, *és*, for *én*, e. g. *és dômuvs mèneivn*, Soph. Ajax. 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e) *לְ* (an abbreviation of *אֶל*, but more commonly used in the tropical significations), *to, towards*, denoting motion or merely direction, either of physical objects or of the mind: hence employed as a sign of the dative, and also of the genitive of possession (§ 113), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. *לְךָ לְךָ* *go, get thee away*, *לְךָ בְּרַח-לְךָ* *flee (for thy safety)*: but also after other verbs, as *לְךָ תִּהְיֶה* *be thou like* Cant. ii. 17. It is a solecism of the later style (common in Syriac), when active verbs are construed with *לְ* instead of the accusative, as *לְ אָכַל*, Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as *לְיְמִינָה* *on thy right*, *לְעָרָב* *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f) *כִּי* (as an adverb, *about, nearly*), as a prep. *as, like to*; for denoting similarity it is doubled *כִּי-כִּי* *as—so*, and also *so—as* in Gen. xlv. 18, in later authors *כִּי-כִּי* *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. A pleonastic *כִּי* or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. *כִּי מְעַט* is indeed = *מְעַט* *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was* *כִּי אִישׁ אֱמֶת* *as a true man* must be.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. *כִּי*, Is. xlviii. 14, *he will do his pleasure on Babylon* (*בְּבָבֶל*), *and his arm on the Chaldeans* (*בְּכַשְׁדִּים* for *כַּשְׁדִּים*). Hab. iii. 15, Job xii. 12. So also *לְ*, Job xxxiv. 10, Is. xxviii. 6; *מִן*, Is. xxx. 1; Gen. xlix. 25; *תַּחַת*, Is. lxi. 7.

The numerous ellipses which have been assumed of the various prepositions, are in the highest degree uncritical. Even the cases in which it

has been customary to supply **וְ**, especially after **וְ**, are all to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative.

SECT. 152.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of **וְאֶשֶׁר** and **כִּי** (§ 102. 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion: * hence the various uses of certain favourite conjunctions (particularly **וְ**, **כִּי**, **וְאֶשֶׁר**), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles

Of the most extensive application is **וְ**, **וְ** (§ 102, 2):†

a) Properly and usually *copulative* (and), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19; Cant. ii. 11; v. 6; Is. xxvi. 17.

As connecting *words* it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, **וּבְרָמָה וּבְעִירוֹ** *in Ramah and (= even) in his own city*, 2 Sam. xiii. 20; Amos iii. 11; iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the **ἐν δὲ** of the grammarians), as Gen. iii. 16, *I will multiply thy pain and thy conception*, i. e. *the pains of thy pregnancy*.

* Comp. § 105, 1, Rem. § 144, Rem. 1.

† See fuller particulars on the use of *Vav copulative* in Gesenius's Thesaurus I. p. 393 et seqq.

b) *Adversative* (and yet, while yet); Judg. xvi. 15, *how canst thou say I love thee* אָהַבְתָּ אֵינִי וְלִבִּי אֵינִי אִתִּי and (yet) *thy heart is not with me* (i. e. *while yet*), Gen. xv. 2; xviii. 13.

c) *Causal* (for, because); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses* וְאֵנִי אֱלֹהִים and I (am) God, that I am God.

d) *Inferential* (then, so then, therefore); Ez. xviii. 32, *I delight not in the death of him that dieth* — וְהָשִׁיבוּ therefore *turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וְקָחוּ-קֶמַח then *take meal*; Ps. iv. 4, וְיָדַעְתָּ then *know ye*; ii. 6, 10; 2 Sam. xxiv. 3.

e) *Final* (in order that, so that); in this sense chiefly with the cohortative or jussive (§ 126).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while that אֲשֶׁר is generally a relative pronoun and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֶת; Josh. ii. 10, אֶת-אֲשֶׁר-הוֹבִישׁ יְהוָה שָׁמַעְנוּ אֶת אֲשֶׁר אֲשֶׁר, *we have heard (id quod exsiccavit) that Jehovah hath dried up*,—more commonly אֲשֶׁר שָׁמַעְנוּ אֶת, and still oftener כִּי שָׁמַעְנוּ אֶת. Hence the following uses of כִּי; a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); b) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of ἄν [Eng. *when* = *if*, differing only in the form of representation], Job xxxviii. 5, comp. iv. 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; c) *causal*, *eo quod, because*, fully כִּי אֲשֶׁר, כִּי אֲשֶׁר, *propterea quod*, also *for* = γὰρ; repeated (כִּי—כִּי, Is. i. 29, 30, וְכִי—כִּי, *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; d) *adversative* (in which sense כִּי only is used) either α) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt not take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land,=*for* thou shalt go, &c. the former being prohibited *because* the latter is to be done; or β) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but*,—*but no*,—*for surely* (ἀλλὰ γὰρ) Mic. vi. 3, *what (injury) have I done to thee? . . . for surely I brought thee up, &c.* Job xxxi. 18. See on אֲשֶׁר כִּי below in No. 2, i.

2. We will now arrange the remaining conjunctions according to their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here

confine ourselves to a brief general notice, leaving the more complete view, with references and proofs, to the Lexicon.*

a) *Copulatives*: besides וְ, וּ, the properly adverbial forms גַּם *also*, and אֲנִי *intensive, there is added, wholly, even*, once combined וְאֲנִי *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. שְׁנֵי גַם *both the two*, כֻּלָּם גַּם *all together*. It also merely gives emphasis to the following word; Gen. xxix. 30, *and he loved גַּם-אֶחָדָהּ Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12, —אֵהָ בִּי *is prop. add that, hence not to mention, nedum,—according to the connexion, much more, much less*.

b) *Disjunctive*: אוֹ or (etym. *free will, choice*, hence prop. *vel*, but also *aut exclusive*, 2 Kings ii. 16). Sometimes it stands elliptically for כִּי or (be it) *that*, or (it must be) *that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אִי־לִי, § 147, 3, Note). Repeated, אוֹ — אוֹ, *sive — sive*, it is the same as אִם — אִם.

c) *Temporal*: כִּי, אֲשֶׁר = ὅτε, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4; xxiv. 13); עַד, אֲשֶׁר, עַד כִּי, עַד אֲשֶׁר, עַד אֲשֶׁר אֲשֶׁר *until that*, also אִם, עַד אִם, עַד אֲשֶׁר *until that when*, עַד also *during, so long as*, the same, אַחֲרַי אֲשֶׁר *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּנֶגְמָם and בְּנֶגְמָם *before, before* אֲשֶׁר *before* (Ps. cxxix. 6).

d) *Causal*: (besides כִּי and אֲשֶׁר, No. 1, e, c) אֲשֶׁר *because*, or merely כִּי, with the omission of אֲשֶׁר (§ 102, 1, c), Ps. xlii. 7; xlv. 3. אֲשֶׁר-עַל-כֵּן (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20), and אֲשֶׁר-עַל-כֵּן (Job xxxiv. 27), for *the circumstances that = for this cause that*, and emphatically אֲשֶׁר *for this very cause that*, בְּעִבְרֵי אֲשֶׁר, *on the account, that*, and הֵנָּה כִּי (therefore that), *eo quod, because*, עַל-כֵּן כִּי (prop. *as a reward that*) *that*.

e) *Final*: אֲשֶׁר, לְמַעַן *to the end that*, אֲשֶׁר *in order that* (also causal), וְ *that = in order that* (see above), perhaps הֵן, 1 Kings vi. 19. With a negative force: אַל, כִּי *that not, lest* (§ 149).

f) *Conditional*: principally אִם and לֵאמֹר (for which rarely אֲנִי), *if*. The first (which is also a particle of interrogation, § 150, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do; on the contrary, לֵאמֹר expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לֵאמֹר would express the thought

* See especially Gesenius's Heb. Lexicon.

† See on these groups of particles Gesenius's Thesaurus II. p. 682.

‡ לֵאמֹר, in full לֵאמֹר, is radically not different from לֵאמֹר, *not*; hence it becomes, when uttered interrogatively, first an optative particle (§ 133, 2), as הֲיִחְיֶה לֵאמֹר *nonne vivat?* for *would that he were alive*, then a conditional particle, *if he were alive* (which is however not the case).

more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12), but **לִי** cannot be used for **אֵם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אֵם** is always used; Ps. vii. 4-6, — **אֵם-עֲשִׂיתִי זֶה** — **אֵם-יִרְדּוּ וְיָגוּ** *if I have done this—then let the enemy persecute me, &c.*

g) *Concessive*: **אֵם**, with the *Pret.*, even if (= though) *I am*, Job ix. 15, with the *Fut.* (though one were), Is. i. 18; x. 22; **עַל** (for **אֲשֶׁר** **עַל**), *although*, Job xvi. 17; **כִּי** **גַם** *even when, although*.

h) *Comparative*: **כְּאֲשֶׁר** *as, quemadmodum*, with **כִּן** in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—**כְּאֲשֶׁר** may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and **כִּן** in the apodosis, Obad. 15. Exact conformity is expressed by **שֶׁ-כָּל-עֵמֶת** *in all points as*, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 147, 3). Decidedly belong *here*, **כִּי** **אָפֶס** *only that—but, nevertheless*, and the difficult combination **אֵם** **כִּי**, *prop. that if, for if*, most frequently *but if*, in the sense of **כִּי** explained under No. 1, e, d, but united with **אֵם** to form a connexion with the verb. Ps. i. 1, *happy the man who walks not (if he walks not) in the counsel of the ungodly 2, but if (כִּי אֵם) his delight is in* Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but—except* (after a negative), xxxix. 9; xxviii. 17.

k) On the *interrogative* particles see § 150, and

l) The *optative* particles above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form **יַעַן אֲשֶׁר** *on the account, that = because*, we have the shorter **יַעַן** or **אֲשֶׁר**; instead of **כְּאֲשֶׁר** *as (conj.)*, **כִּי**, Is. lxi. 11, and **אֲשֶׁר** Ex. xiv. 13; 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die,—for, if they drive them hard, they will die.* Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. **כִּי אֵם**, *for if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (*prop. if it is that*) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. **כִּלְקַבְּלֵהּ** (Germ. *alldieweil*) *wholly—for—that = because*, **כִּלְקַבְּלֵהּ** *just for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in **יַעַן וְכִי** *because, even because*, Lev. xxvi. 43.

- b) Where comparison is expressed : Ps. xiv. 4, אֲכָלִי עֲמִי אֲכָלִי לֶחֶם, *who devour my people (as) they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׂאוֹל הַטָּאֵר (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אַחֲתִי אָתָּה *thou art my sister*, commonly אָתָּה אֲחֵרִי. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

SECT. 153.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas!* *woe!* expressing denunciation as well as lamentation (אָהִי, אֲהִי, הֲוִי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle, as אֲוִי לָנוּ *woe to us!* הֲוִי גֹוִי *woe to the people!* Is. i. 4; אָחִי אָחִי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הִנֵּה with the suffixes, see § 98, 5.

PARADIGMS.

IN the Paradigms of the verbs, those forms which serve as models for others (*normal* forms), and which therefore the beginner should especially notice, are marked with an asterisk. Thus in the regular verb the 3 *fem.* קָטְלָה is the model for קָטְלִי, both being formed by the addition of a vowel only; קָטְלָה is the model for קָטְלָה, קָטְלָהּ, קָטְלָהּ, where a toneless or unaccented syllable beginning with a consonant is added to the root קָטַל; and קָטְלָהּ is the model for קָטְלָהּ, as each is formed by adding a syllable beginning with a consonant and having the tone.

A. THE PER-

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUFF.
<p style="text-align: center;"><i>Singular.</i></p> <p>1. <i>com.</i> אֲנִי, in pause } אֲנִי; אֲנִי, in pause } <i>I.</i> אֲנִי</p> <p>2. { <i>m.</i> אַתָּה (אַתָּה), in pause } אֲתָּה } <i>thou.</i> { <i>f.</i> אַתָּה (אַתָּה, prop. } אֲתָּה }</p> <p>3. { <i>m.</i> הוּא } <i>he.</i> { <i>f.</i> הִיא } <i>she.</i></p>	<p style="text-align: center;">A. SIMPLE FORM.</p> <p>אֲנִי; אֲנִי; אֲנִי } <i>me.</i></p> <p>אֲתָּה, אֲתָּה, in pause אֲתָּה } (אֲתָּה) } <i>thee.</i> אֲתָּה; אֲתָּה; אֲתָּה (אֲתָּה)</p> <p>הוּא, הוּא; הוּא (הוּא), הוּא; } <i>him.</i> הוּא } הִיא; הִיא; הִיא } <i>her.</i></p>
<p style="text-align: center;"><i>Plural.</i></p> <p>1. <i>com.</i> אַנְחֵנוּ (נַחֲנוּ), } (אֲנֵנוּ) } <i>we.</i></p> <p>2. { <i>m.</i> אַתֶּם } { <i>f.</i> אַתֶּן, אַתֶּן } <i>ye.</i></p> <p>3. { <i>m.</i> הֵם, הֵם } { <i>f.</i> הֵנָּה, הֵנָּה } <i>they.</i></p>	<p>אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ (nos) } <i>us.</i></p> <p>אַתֶּם, אַתֶּם } אַתֶּן, אַתֶּן } <i>you.</i></p> <p>הֵם, הֵם; הֵם, הֵם, } הֵם* (הֵם), } הֵם* (eos) } <i>them.</i> (הֵם), הֵם; הֵם (הֵם); הֵם (eos)</p>

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH ם EPENTHE- TIC.	SUFF. TO NOUNS SINGULAR.	TO NOUNS PLURAL AND DUAL.
אֲנִי, אַתָּה	אֲנִי <i>my.</i>	אֲנִי <i>my.</i>
אֲנִי, (אֲנִי) not found.	אֲנִי, אַתָּה, in pause אֲנִי } <i>thy.</i> אֲנִי, אַתָּה, (אֲנִי)	אֲנִי } <i>thy.</i> אֲנִי }
אֲנִי, אַתָּה, (אֲנִי)	אֲנִי, אַתָּה; אֲנִי, אַתָּה <i>his.</i>	אֲנִי, אַתָּה, אֲנִי* <i>his.</i>
אֲנִי	אֲנִי; אַתָּה; אֲנִי <i>her.</i>	אֲנִי <i>her.</i>
אֲנִי	אֲנִי; אַתָּה; אֲנִי <i>our.</i>	אֲנִי <i>our.</i>
not found.	אֲנִי, אַתָּה } <i>your.</i> אֲנִי, אַתָּה }	אֲנִי } <i>your.</i> אֲנִי }
not found.	אֲנִי; אַתָּה } <i>their.</i> אֲנִי, אַתָּה }	אֲנִי, אַתָּה* } <i>their.</i> אֲנִי }

etical, and those in parenthesis are of rare occurrence.

B. REGULAR

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	קָטַל *	כָּבַד *	נִקְטַל *
3. f.	קָטְלָה *	כָּבְדָה *	נִקְטְלָה *
2. m.	קָטַלְתָ *	כָּבַדְתָ *	נִקְטַלְתָ *
2. f.	קָטַלְתְּ *	כָּבַדְתְּ *	נִקְטַלְתְּ *
1. c.	קָטַלְתִּי *	כָּבַדְתִּי *	נִקְטַלְתִּי *
Plur. 3. c.	קָטְלוּ *	כָּבְדוּ *	נִקְטְלוּ *
2. m.	קָטַלְתֶּם *	כָּבַדְתֶּם *	נִקְטַלְתֶּם *
2. f.	קָטַלְתֶּן *	כָּבַדְתֶּן *	נִקְטַלְתֶּן *
1. c.	קָטַלְנוּ *	כָּבַדְנוּ *	נִקְטַלְנוּ *
INF.	קָטַל *	הִקְטִיל *	קָטַל *
INF. absol.	קָטוּל *	הִקְטַל, נִקְטַל *	קָטַל *
IMP. m.	קָטַל *	כָּבַד *	קָטַל *
f.	קָטְלִי *	כָּבְדִי *	קָטְלִי *
Plur. m.	קָטְלוּ *	כָּבְדוּ *	קָטְלוּ *
f.	קָטְלֶנָה *	כָּבְדֶנָה *	קָטְלֶנָה *
FUT. 3. m.	יִקְטַל *	יִכְבֹּד *	יִקְטַל *
3. f.	תִּקְטַל *	תִּכְבֹּד *	תִּקְטַל *
2. m.	תִּקְטַל *	תִּכְבֹּד *	תִּקְטַל *
2. f.	תִּקְטְלִי *	תִּכְבְּדִי *	תִּקְטְלִי *
1. c.	אֶקְטַל *	אֶכְבֹּד *	אֶקְטַל *
Plur. 3. m.	יִקְטְלוּ *	יִכְבְּדוּ *	יִקְטְלוּ *
3. f.	תִּקְטְלֶנָה *	תִּכְבְּדֶנָה *	תִּקְטְלֶנָה *
2. m.	תִּקְטְלוּ *	תִּכְבְּדוּ *	תִּקְטְלוּ *
2. f.	תִּקְטְלֶנָה *	תִּכְבְּדֶנָה *	תִּקְטְלֶנָה *
1. c.	נִקְטַל *	נִכְבֹּד *	נִקְטַל *
FUT. apoc. (Jussive.)			
PART. act.	קָטַל *		מִקְטַל *
pass.	קָטוּל *		

PUAL.	HIPIL.	HOPHAL.	HITHPAEL.
* קָטַל	* הִקְטִיל	* הִקְטַל	* הִתְקַטַּל
* קָטְלוּ	* הִקְטִילוּ	* הִקְטַלוּ	* הִתְקַטַּלוּ
* קָטַלְתָּ	* הִקְטַלְתָּ	* הִקְטַלְתָּ	* הִתְקַטַּלְתָּ
* קָטַלְתָּ	* הִקְטַלְתָּ	* הִקְטַלְתָּ	* הִתְקַטַּלְתָּ
* קָטַלְתִּי	* הִקְטַלְתִּי	* הִקְטַלְתִּי	* הִתְקַטַּלְתִּי
* קָטַלוּ	* הִקְטִילוּ	* הִקְטַלוּ	* הִתְקַטַּלוּ
* קָטַלְתֶּם	* הִקְטַלְתֶּם	* הִקְטַלְתֶּם	* הִתְקַטַּלְתֶּם
* קָטַלְתֶּן	* הִקְטַלְתֶּן	* הִקְטַלְתֶּן	* הִתְקַטַּלְתֶּן
* קָטַלְנוּ	* הִקְטַלְנוּ	* הִקְטַלְנוּ	* הִתְקַטַּלְנוּ
* קָטַל	* הִקְטִיל	* הִקְטַל	* הִתְקַטַּל
* קָטַל	* הִקְטִיל		
wanting	* הִקְטַל * הִקְטִיל הִקְטִילוּ * הִקְטַלְנוּ	wanting	* הִתְקַטַּל * הִתְקַטִּיל הִתְקַטִּלוּ * הִתְקַטַּלְנוּ
* יִקְטַל	* יִקְטִיל	* יִקְטַל	* יִתְקַטַּל
* תִּקְטַל	* תִּקְטִיל	* תִּקְטַל	* תִּתְקַטַּל
* תִּקְטַל	* תִּקְטִיל	* תִּקְטַל	* תִּתְקַטַּל
* תִּקְטִילִי	* תִּקְטִילִי	* תִּקְטִילִי	* תִּתְקַטִּילִי
* אִקְטַל	* אִקְטִיל	* אִקְטַל	* אִתְקַטַּל
* יִקְטִלוּ	* יִקְטִילוּ	* יִקְטִלוּ	* יִתְקַטִּלוּ
* תִּקְטַלְנָה	* תִּקְטַלְנָה	* תִּקְטַלְנָה	* תִּתְקַטַּלְנָה
* תִּקְטִלוּ	* תִּקְטִלוּ	* תִּקְטִלוּ	* תִּתְקַטִּלוּ
* תִּקְטַלְנָה	* תִּקְטַלְנָה	* תִּקְטַלְנָה	* תִּתְקַטַּלְנָה
* נִקְטַל	* נִקְטִיל	* נִקְטַל	* נִתְקַטַּל
	* יִקְטַל		
* מִקְטַל	* מִקְטִיל	* מִקְטַל	* מִתְקַטַּל

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PRET. Kal. 3. m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
3. f.	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
2. m.	קָטַלְתָּ } קָטַלְתָּ }	—	—	קָטַלְתָּ } קָטַלְתָּ }
2. f.	קָטַלְתְּ	—	—	קָטַלְתְּ } קָטַלְתְּ }
1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
Plur. 3. c.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּם	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INF. Kal.	קָטַלְתִּי } קָטַלְתִּי }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתָּ
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתָּ
FUT. Kal. 3. m.	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m. with Nun epenthetic.	יִקְטַלְתִּי	יִקְטַלְתָּ	—	יִקְטַלְתָּ
Plur. 3. m.	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
PRET. Piél.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ

WITH SUFFIXES. §§ 56—60.

3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Plur. f.

קטלָה קטלָנוּ קטלָכֶם קטלָכֶן קטלָם קטלָן

קטלָתֶּהּ קטלָתֵּנוּ קטלָתֶּכֶם קטלָתֶּכֶן קטלָתָם קטלָתָן

קטלָתֶּהּ קטלָתֵּנוּ — — קטלָתָם קטלָתָן

קטלָתֶּיהָ קטלָתֵּינוּ — — קטלָתָם קטלָתָן

קטלָתֶּיהָ — קטלָתֶּיכֶם קטלָתֶּיכֶן קטלָתָם קטלָתָן

קטלָוּהָ קטלָוּנוּ קטלָוּכֶם קטלָוּכֶן קטלָוּם קטלָוּן

קטלָוּתֶּהּ קטלָוּתֵּנוּ — — קטלָוּתָם קטלָוּתָן

קטלָוּתֶּיהָ — קטלָוּתֶּיכֶם קטלָוּתֶּיכֶן קטלָוּתָם קטלָוּתָן

קטלָה קטלָנוּ קטלָכֶם קטלָכֶן קטלָם קטלָן

קטלָה } קטלָנוּ — — קטלָם —
קטלָה }

קטלָה } קטלָנוּ קטלָכֶם קטלָכֶן קטלָם קטלָן
קטלָה }

קטלָנוּהָ קטלָנוּ — — — —

קטלָנוּתֶּהּ קטלָנוּתֵּנוּ קטלָנוּתֶּכֶם קטלָנוּתֶּכֶן קטלָנוּתָם קטלָנוּתָן

קטלָה קטלָנוּ קטלָכֶם קטלָכֶן קטלָם קטלָן

D. VERB PE GUTTURAL. § 62.

		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.		עָמַד	נִעְמַד *	הִעְמִיד *	הָעִמַּד *
3. f.		עָמְדָה	נִעְמְדָה *	הִעְמִידָה	הָעִמְדָה *
2. m.		עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַּדְתָּ
2. f.		עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַּדְתְּ
1. c.		עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַּדְתִּי
Plur. 3. c.		עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדוּ
2. m.		עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַּדְתֶּם
2. f.		עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַּדְתֶּן
1. c.		עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הָעִמַּדְנִי
INF.		עֹמֵד *	הֹעֵמֵד *	הִעְמִיד *	הָעִמַּד
INF. absol.		עֹמֵד	נִעְמֹד *	הִעְמִיד *	הָעִמַּד
IMP.	m.	עֹמֵד *	חֹזֵק *	הֹעֵמֵד *	הָעִמַּד
	f.	עֹמְדִי	חֹזְקִי	הֹעֵמִידִי	wanting
	Plur. m.	עֹמְדוּ	חֹזְקוּ	הֹעֵמִידוּ	
	f.	עֹמְדֵינָה *	חֹזְקֵינָה *	הֹעֵמִידֵינָה	
FUT. 3. m.		יֵעַמַּד *	יִחַזֵּק *	יִעְמִיד *	יָעִמֵּד *
3. f.		תֵּעַמַּד	תִּחַזֵּק	תֵּעְמִיד	תָּעִמֵּד
2. m.		תֵּעַמַּד	תִּחַזֵּק	תֵּעְמִיד	תָּעִמֵּד
2. f.		תֵּעַמְדִי *	תִּחַזְּקִי *	תֵּעְמִידִי	תָּעִמְדִי *
1. c.		אֵעַמַּד *	אִחַזֵּק	אֵעְמִיד	אָעִמֵּד
Plur. 3. m.		יֵעַמְדוּ *	יִחַזְּקוּ *	יֵעְמִידוּ	יָעִמְדוּ
3. f.		תֵּעַמְדֵינָה	תִּחַזְּקֵינָה	תֵּעְמִידֵינָה	תָּעִמְדֵינָה
2. m.		תֵּעַמְדוּ	תִּחַזְּקוּ	תֵּעְמִידוּ	תָּעִמְדוּ
2. f.		תֵּעַמְדֵינָה	תִּחַזְּקֵינָה	תֵּעְמִידֵינָה	תָּעִמְדֵינָה
1. c.		נֵעַמַּד	נִחַזֵּק	נֵעְמִיד	נָעִמֵּד
FUT. apoc. (Jussive.)				יֵעַמַּד	
PART. act.		עֹמֵד	נִעְמֵד *	מִעְמִיד *	מָעִמֵּד *
pass.		עֹמֵד			

E. VERB AYIN GUTTURAL. § 63.

KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
שָׁחַט	נִשְׁחַט	* בָּרַךְ	* בָּרַךְ	* הִתְבָּרַךְ
* שִׁחַטָה	* נִשְׁחַטָה	בִּרְכָה	בִּרְכָה	הִתְבָּרַכָה
שִׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
שִׁחַטְתָּ	נִשְׁחַטְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרַכְתָּ
שִׁחַטְתִּי	נִשְׁחַטְתִּי	בִּרְכָתִי	בִּרְכָתִי	הִתְבָּרַכְתִּי
* שִׁחַטְנוּ	* נִשְׁחַטְנוּ	בִּרְכּוּ	בִּרְכּוּ	הִתְבָּרְכּוּ
שִׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּרְכַּתֶּם	בִּרְכַּתֶּם	הִתְבָּרַכְתֶּם
שִׁחַטְתֶּן	נִשְׁחַטְתֶּן	בִּרְכַּתְּן	בִּרְכַּתְּן	הִתְבָּרַכְתֶּן
שִׁחַטְנוּ	נִשְׁחַטְנוּ	בִּרְכָנוּ	בִּרְכָנוּ	הִתְבָּרְכָנוּ
שָׁחַט	הִשְׁחַט	* בָּרַךְ	* בָּרַךְ	* הִתְבָּרַךְ
שָׁחַט	נִשְׁחַט	* בָּרַךְ		
* שָׁחַט	הִשְׁחַט	* בָּרַךְ		* הִתְבָּרַךְ
* שָׁחַט	* הִשְׁחַט	* בָּרַכְי	wanting	הִתְבָּרַכְי
שָׁחַט	הִשְׁחַט	בִּרְכּוּ		הִתְבָּרְכּוּ
שִׁחַטְתָּ	הִשְׁחַטְתָּ	בִּרְכָה		הִתְבָּרַכְתָּ
* יִשְׁחַט	יִשְׁחַט	* יִבְרַךְ	* יִבְרַךְ	* יִתְבָּרַךְ
תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
* תִּשְׁחַט	* תִּשְׁחַט	תִּבְרַכְי	תִּבְרַכְי	תִּתְבָּרַכְי
אִשְׁחַט	אִשְׁחַט	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכְנָה	תִּבְרַכְנָה	תִּתְבָּרַכְנָה
נִשְׁחַט	נִשְׁחַט	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ
Fut. with Suff. יִשְׁחַטְהוּ				
יִשְׁחַט	נִשְׁחַט	* מִבְּרַךְ	* מִבְּרַךְ	* מִתְבָּרַךְ
שָׁחַט				

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח*
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ*
2. f.	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	שָׁלַח*	הִשְׁלַח*	שִׁלַּח*
INF. absol.	שָׁלַח*	נִשְׁלַח*	שִׁלַּח*
IMP. m.	שָׁלַח*	הִשְׁלַח*	שִׁלַּח*
f.	שָׁלְחִי	הִשְׁלְחִי	שִׁלְחִי
Plur. m.	שָׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ
f.	שָׁלְחֶנָּה	הִשְׁלְחֶנָּה	שִׁלְחֶנָּה*
FUT. 3. m.	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
FUT. apoc. (Jussive)			
FUT. with Suff.	יִשְׁלַחְנִי		
PART. act.	שָׁלַח*	נִשְׁלַח	מִשְׁלִיחַ*
pass.	שָׁלֻחַ*		

GUTTURAL. § 64.

PUAL.	HIPIL.	HOPHAL.	HITHPAEL.
שָׁלַח	*הִשְׁלִיחַ	הִשְׁלַח	*הִשְׁתַּלַּח
שָׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
*שָׁלַחְתָּ	*הִשְׁלַחְתָּ	*הִשְׁלַחְתָּ	*הִשְׁתַּלַּחְתָּ
שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שָׁלַחְהוּ	הִשְׁלַחְהוּ	הִשְׁלַחְהוּ	הִשְׁתַּלַּחְהוּ
שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שָׁלַח	*הִשְׁלִיחַ *הִשְׁלִיחַ	הִשְׁלַח	*הִשְׁתַּלַּח
wanting	*הִשְׁלַח הִשְׁלַחְתִּי הִשְׁלַחְהוּ הִשְׁלַחְנוּ	wanting	*הִשְׁתַּלַּח הִשְׁתַּלַּחְתִּי הִשְׁתַּלַּחְהוּ *הִשְׁתַּלַּחְנוּ
יִשְׁלַח	*יִשְׁלַח	יִשְׁלַח	*יִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁתַּלַּח
יִשְׁלַחְתָּ	יִשְׁלַחְתָּ	יִשְׁלַחְתָּ	יִשְׁתַּלַּחְתָּ
יִשְׁלַחְתִּי	יִשְׁלַחְתִּי	יִשְׁלַחְתִּי	יִשְׁתַּלַּחְתִּי
יִשְׁלַחְהוּ	יִשְׁלַחְהוּ	יִשְׁלַחְהוּ	יִשְׁתַּלַּחְהוּ
יִשְׁלַחְתֶּם	*יִשְׁלַחְתֶּם	יִשְׁלַחְתֶּם	*יִשְׁתַּלַּחְתֶּם
יִשְׁלַחְתֶּן	יִשְׁלַחְתֶּן	יִשְׁלַחְתֶּן	יִשְׁתַּלַּחְתֶּן
יִשְׁלַחְנוּ	יִשְׁלַחְנוּ	יִשְׁלַחְנוּ	יִשְׁתַּלַּחְנוּ
יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁתַּלַּח
מִשְׁלַח	*מִשְׁלַח	מִשְׁלַח	*מִשְׁתַּלַּח

G. VERB AYIN Dou-

	KAL.	NIPHAL.
PRET. 3. m.	סָב *	נָסַב *
3. f.	סָבָה *	נָסְבָה *
2. m.	סָבוֹת *	נָסְבוֹת *
2. f.	סָבוֹת	נָסְבוֹת
1. c.	סָבוֹתִי	נָסְבוֹתִי
Plur. 3. c.	סָבוּ	נָסְבוּ
2. m.	סָבוּחֶם	נָסְבוּחֶם
2. f.	סָבוּחֶן	נָסְבוּחֶן
1. c.	סָבוּנִי	נָסְבוּנִי
INF.	סֵב *	הִסֵּב *
INF. absol.	סָבוֹב	הִסָּבוֹב *
IMP. m.	סֵב *	הִסֵּב *
f.	סֵבִי *	הִסֵּבִי *
Plur. m.	סָבוּ	הִסָּבוּ
f.	סָבֵינָה *	הִסָּבֵינָה *
FUT. 3. m.	יִסֵּב *	יִסֵּב *
3. f.	תִּסָּב	תִּסָּב
2. m.	תִּסָּב	תִּסָּב
2. f.	תִּסָּבִי *	תִּסָּבִי *
1. c.	אִסָּב	אִסָּב
Plur. 3. m.	יִסָּבוּ	יִסָּבוּ
3. f.	תִּסָּבֵינָה *	תִּסָּבֵינָה
2. m.	תִּסָּבוּ	תִּסָּבוּ
2. f.	תִּסָּבֵינָה	תִּסָּבֵינָה
1. c.	נִסָּב	נִסָּב
FUT. with Vav conv.	וַיִּסָּב *	
FUT. with Suff.	יִסָּבֵנִי *	
PART. act.	סָוֵב	נָסֵב *
pass.	סָבוֹב	

HIPIL.	HOPHAL.	POEL.	POAL.
* הִסֵּב	* הוֹסֵב	* סִיֵּב	* סִיֵּב
* הִסֵּבָה	* הוֹסֵבָה	סִיֵּבָה	סִיֵּבָה
* הִסֵּבוֹת	* הוֹסֵבוֹת	סִיֵּבָת	סִיֵּבָת
הִסֵּבוֹת	הוֹסֵבוֹת	סִיֵּבָת	סִיֵּבָת
הִסֵּבוֹתִי	הוֹסֵבוֹתִי	סִיֵּבָתִי	סִיֵּבָתִי
הִסֵּבוּ	הוֹסֵבוּ	סִיֵּבוּ	סִיֵּבוּ
הִסֵּבוּתָם	הוֹסֵבוּתָם	סִיֵּבָתָם	סִיֵּבָתָם
הִסֵּבוּתָן	הוֹסֵבוּתָן	סִיֵּבָתָן	סִיֵּבָתָן
הִסֵּבוּנִי	הוֹסֵבוּנִי	סִיֵּבֵנִי	סִיֵּבֵנִי
* הִסֵּב		סִיֵּב	סִיֵּב
הִסֵּב	* הוֹסֵב	סִיֵּב	סִיֵּב
* הִסֵּב		סִיֵּב	
* הִסֵּבִי		סִיֵּבִי	
הִסֵּבוּ	wanting	סִיֵּבוּ	wanting
* הִסֵּבִיָּה		סִיֵּבֵנָה	
יִסֵּב * יִסֵּב	* יוֹסֵב (יִסֵּב)	יִסֵּב	יִסֵּב
תִּסֵּב	תוֹסֵב	תִּסֵּב	תִּסֵּב
תִּסֵּב	תוֹסֵב	תִּסֵּב	תִּסֵּב
* תִּסֵּבִי	* תוֹסֵבִי	תִּסֵּבִי	תִּסֵּבִי
אִסֵּב	אוֹסֵב	אִסֵּב	אִסֵּב
יִסֵּבוּ	יוֹסֵבוּ	יִסֵּבוּ	יִסֵּבוּ
* תִּסֵּבֵינָה	* תוֹסֵבֵינָה	תִּסֵּבֵינָה	תִּסֵּבֵינָה
תִּסֵּבוּ	תוֹסֵבוּ	תִּסֵּבוּ	תִּסֵּבוּ
תִּסֵּבֵינָה	תוֹסֵבֵינָה	תִּסֵּבֵינָה	תִּסֵּבֵינָה
נִסֵּב	נוֹסֵב	נִסֵּב	נִסֵּב
* רִיֵּסֵב			
* יִסֵּבֵנִי (יִסֵּבָנִי)		יִסֵּבֵנִי	
* מִיִּסֵּב	* מוֹיִסֵּב	מִיִּסֵּב	מִיִּסֵּב

H. VERB PE NUN (פָּן). § 65.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	נָגַשׁ	נִגַּשׁ *	הִגְדִּישׁ *	הִגְדִּישׁ *
3. f.		נִגַּשְׁהָ	הִגְדִּישָׁהּ	הִגְדִּישָׁהּ
2. m.		נִגַּשְׁתָּ	הִגְדִּישְׁתָּ	הִגְדִּישְׁתָּ
2. f.		נִגַּשְׁתְּ	הִגְדִּישְׁתְּ	הִגְדִּישְׁתְּ
1. c.	regular	נִגַּשְׁתִּי	הִגְדִּישְׁתִּי	הִגְדִּישְׁתִּי
Plur. 3. c.		נִגַּשׁוּ	הִגְדִּישׁוּ	הִגְדִּישׁוּ
2. m.		נִגַּשְׁתֶּם	הִגְדִּישְׁתֶּם	הִגְדִּישְׁתֶּם
2. f.		נִגַּשְׁתֶּן	הִגְדִּישְׁתֶּן	הִגְדִּישְׁתֶּן
1. c.		נִגַּשְׁנוּ	הִגְדִּישְׁנוּ	הִגְדִּישְׁנוּ
INF.	נִגַּשׁ *	הִגְדִּישׁ	הִגְדִּישׁ *	הִגְדִּישׁ *
INF. absol.	נִגַּשׁ	הִגְדִּישׁ	הִגְדִּישׁ *	
IMP. m.	נִגַּשׁ *	הִגְדִּישׁ	הִגְדִּישׁ *	
f.	נִגַּשִׁי	הִגְדִּישִׁי	הִגְדִּישִׁי	wanting
Plur. m.	נִגַּשׁוּ	הִגְדִּישׁוּ	הִגְדִּישׁוּ	
f.	נִגַּשְׁנָה	הִגְדִּישְׁנָה	הִגְדִּישְׁנָה	
FUT. 3. m.	יִגַּשׁ *	יִגַּשׁ	יִגְדִּישׁ *	יִגַּשׁ *
3. f.	תִּגַּשׁ		תִּגְדִּישׁ	תִּגַּשׁ
2. m.	תִּגַּשׁ		תִּגְדִּישׁ	תִּגַּשׁ
2. f.	תִּגַּשִׁי		תִּגְדִּישִׁי	תִּגַּשִׁי
1. c.	אִגַּשׁ	regular	אִגְדִּישׁ	אִגַּשׁ
Plur. 3. m.	יִגַּשׁוּ		יִגְדִּישׁוּ	יִגַּשׁוּ
3. f.	תִּגַּשְׁנָה		תִּגְדִּישְׁנָה	תִּגַּשְׁנָה
2. m.	תִּגַּשׁוּ		תִּגְדִּישׁוּ	תִּגַּשׁוּ
2. f.	תִּגַּשְׁנָה		תִּגְדִּישְׁנָה	תִּגַּשְׁנָה
1. c.	נִגַּשׁ		נִגְדִּישׁ	נִגַּשׁ
FUT. apoc. (Jussive)			יִגַּשׁ *	
PART. act.	נִגַּשׁ	נִגַּשׁ *	מִגְדִּישׁ *	מִגַּשׁ *
pass.	נִגַּשׁ			

I. VERB PE ALEPH (פֶּא). § 67.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	אָבַל	נִאָבַל *	הִאָבִיל *	הֻאָבַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אָבַל *	הִאָבַל	הִאָבִיל	הֻאָבַל
INF. absol.	אָבוּל	הִאָבַל		
IMP. m.	אָבַל *	הִאָבַל	הִאָבִיל	
f.	אָבִיל	ETC.	ETC.	wanting
Plur. m.	אָבְלוּ			
f.	אָבְלָה			
FUT. 3. m.	יֵאָבַל *	יִאָבַל *	יִאָבִיל *	יֻאָבַל
3. f.	תֵּאָבַל			
2. m.	תֵּאָבַל			
2. f.	תֵּאָבְלִי	ETC	ETC.	ETC.
1. c.	אָבַל *			
Plur. 3. m.	יֵאָבְלוּ			
3. f.	תֵּאָבְלָה			
2. m.	תֵּאָבְלוּ			
2. f.	תֵּאָבְלָה			
1. c.	נֵאָבַל			
FUT. Vav conv.	יֵאָבֵד * , יִהְיֶה אָבַל *			
PART. act.	אָבֵל	נֹאָבֵל	מֵאָבִיל	מֻאָבַל
pass.	אָבוּל			

K. VERB PE YODH

	KAL.	NIPHAL.
PRET. 3. m.	יָשַׁב	*נִישַׁב
3. f.		נִישְׁבָּה
2. m.		נִישַׁבְתָּ
2. f.		נִישַׁבְתְּ
1. c.	regular.	נִישַׁבְתִּי
Plur. 3. c.		נִישְׁבוּ
2. m.		נִישַׁבְתֶּם
2. f.		נִישַׁבְתֶּן
1. c.		נִישַׁבְנוּ
INF.	יֹסֵד, *שָׁבַח	*הוֹשִׁיב
INF. absol.	יָשׁוּב	
IMP. m.	*שֵׁב	*יִרְשׁ
f.	שְׁבִי	יִרְשִׁי
Plur. m.	שִׁבוּ	יִרְשׁוּ
f.	שְׁבֹנָה	יִרְשְׁנָה
FUT. 3. m.	*יָשִׁיב	*יִירָשׁ
3. f.	תָּשִׁיב	תִּירָשׁ
2. m.	תָּשִׁיב	תִּירָשׁ
2. f.	תִּשְׁבִּי	תִּירְשִׁי
1. c.	אָשִׁיב	אִירָשׁ
Plur. 3. m.	יָשִׁיבוּ	יִירָשׁוּ
3. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה
2. m.	תָּשִׁיבוּ	תִּירָשׁוּ
2. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה
1. c.	נָשִׁיב	נִירָשׁ
FUT. apoc. (Jussive)		
FUT. with Vav conv.	*וַיָּשִׁיב	
PART. act.	יֹשֵׁב	*נֹשֵׁב
pass.	יָשׁוּב	

פ"י (orig. פ"). § 68.		L. VERB prop. PE YODH (פ"). § 69.	
HIPHIL.	HOPHAL.	KAL.	HIPHIL.
* הוֹשִׁיב הוֹשִׁיבָה הוֹשִׁיבָת הוֹשִׁיבָתִי הוֹשִׁיבו הוֹשִׁיבוּם הוֹשִׁיבְתָן הוֹשִׁיבְנוּ	* הוֹשִׁב הוֹשִׁבָה הוֹשִׁבָת הוֹשִׁבָתִי הוֹשִׁבו הוֹשִׁבוּם הוֹשִׁבְתָן הוֹשִׁבְנוּ	יָטַב regular. יָטַב יָטוּב	* הִיטִיב הִיטִיבָה הִיטִיבָת הִיטִיבָתִי הִיטִיבו הִיטִיבוּם הִיטִיבְתָן הִיטִיבְנוּ
* הוֹשִׁיב * הוֹשִׁיב, הוֹשִׁיב	* הוֹשִׁב	יָטַב יָטוּב	* הִיטִיב * הִיטִיב
* הוֹשִׁב הוֹשִׁיבִי הוֹשִׁיבו הוֹשִׁיבְנָה	wanting	יָטַב יָטַבִי יָטַבו יָטַבְנָה	* הִיטִיב הִיטִיבִי הִיטִיבו הִיטִיבְנָה
* יוֹשִׁיב תוֹשִׁיב תוֹשִׁיב תוֹשִׁיבִי אוֹשִׁיב יוֹשִׁיבו תוֹשִׁיבְנָה תוֹשִׁיבו תוֹשִׁיבְנָה נוֹשִׁיב	* יוֹשִׁב תוֹשִׁב תוֹשִׁב תוֹשִׁבִי אוֹשִׁב יוֹשִׁבו תוֹשִׁיבְנָה תוֹשִׁבו תוֹשִׁיבְנָה נוֹשִׁב	* יִיטַב תִּיטַב תִּיטַב תִּיטַבִי אִיטַב יִיטַבו תִּיטַבְנָה תִּיטַבו תִּיטַבְנָה נִיטַב	* יִיטִיב תִּיטִיב תִּיטִיב תִּיטִיבִי אִיטִיב יִיטִיבו תִּיטִיבְנָה תִּיטִיבו תִּיטִיבְנָה נִיטִיב
* יוֹשִׁב * יוֹשִׁיב		* יִיטַב וַיִּטַּב, וַיִּטֵּב	
* מוֹשִׁיב	* מוֹשִׁיב	יָטַב יָטוּב	מִיטִיב

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַת *	נָקָמוֹת *	הִקָּמוֹת *	הוּקָמוֹת *
2. f.	קָמַת	נָקָמוֹת	הִקָּמוֹת	הוּקָמוֹת
1. c.	קָמַתִּי	נָקָמוֹתִי	הִקָּמוֹתִי	הוּקָמוֹתִי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמִיתָם	נָקָמוֹתָם	הִקָּמוֹתָם	הוּקָמוֹתָם
2. f.	קָמִיתֶן	נָקָמוֹתֶן	הִקָּמוֹתֶן	הוּקָמוֹתֶן
1. c.	קָמִינוּ	נָקָמוֹנוּ	הִקָּמוֹנוּ	הוּקָמוֹנוּ
INF.	קִים *	הִקֹּם *	הִקָּם *	הוּקָם *
INF. absol.	קִים *	הִקֹּם *	* הִקָּם, הִקֵּם	
IMP. m.	קִים *	הִקֹּם *	הִקָּם *	wanting
f.	קָוִמי *	הִקָּוִמי *	הִקָּמִי *	
Plur. m.	קָוִמוּ	הִקָּוִמוּ	הִקָּמוּ	
f.	קָמְנָה *	הִקָּמְנָה	הִקָּמְנָה	
FUT. 3. m.	יָקֹם *	יָקֹם *	יִקָּם *	יִוָּקֵם *
3. f.	תָּקֹם	תָּקֹם	תִּקָּם	תִּוָּקֵם
2. m.	תָּקֹם	תָּקֹם	תִּקָּם	תִּוָּקֵם
2. f.	* תָּקֹמִי	* תָּקֹמִי	תִּקָּמִי	תִּוָּקְמִי
1. c.	אָקֹם	אָקֹם	אִקָּם	אִוָּקֵם
Plur. 3. m.	יָקֹמוּ	יָקֹמוּ	יִקָּמוּ	יִוָּקְמוּ
3. f.	* תָּקֹמְנָה	תָּקֹמְנָה	* תִּקָּמְנָה	תִּוָּקְמְנָה
2. m.	תָּקֹמוּ	תָּקֹמוּ	תִּקָּמוּ	תִּוָּקְמוּ
2. f.	תָּקֹמְנָה	תָּקֹמְנָה	תִּקָּמְנָה	תִּוָּקְמְנָה
1. c.	נָקֹם	נָקֹם	נִקָּם	נִוָּקֵם
FUT. apoc.	יָקֵם *		יָקֵם *	
FUT. with ך conv.	* בִּיָּקֵם, יָקֵם		* בִּיָּקֵם	
FUT. with Suff.	* יָקֹמְנִי		* יָקֹמְנִי	
PART. act.	קָם *	נָקָם *	מִקָּם *	מִוָּקָם *
pass.	קָם *			

§ 71. (ע')

N. VERB AYIN YODH (ע'). § 72.

PILEL.	PULAL.	KAL.		NIPHAL.
* קוּמִים	קוּמִים	* בִּין	* בִּין	* נָבוּן
קוּמְמָה	קוּמְמָה	* פִּינָה	* פִּינָה	נָבוּנָה
קוּמְמָתָ	קוּמְמָתָ	* פִּינָתָ	* פִּינָתָ	נָבוּנָתָ
קוּמְמָתָ	קוּמְמָתָ	פִּינָתָ	פִּינָתָ	נָבוּנָתָ
קוּמְמָתַי	קוּמְמָתַי	פִּינָתַי	פִּינָתַי	נָבוּנָתַי
קוּמְמוֹ	קוּמְמוֹ	פִּינֵנּוּ	פִּינֵנּוּ	נָבוּנֵנּוּ
קוּמְמָתָם	קוּמְמָתָם	פִּינָתָם	פִּינָתָם	נָבוּנָתָם
קוּמְמָתָן	קוּמְמָתָן	פִּינָתָן	פִּינָתָן	נָבוּנָתָן
קוּמְמָנָה	קוּמְמָנָה	פִּינָנָה	פִּינָנָה	נָבוּנָנָה
קוּמִים	קוּמִים	* בִּין	* בִּין	הַבּוֹן
				הַבּוֹן
קוּמִים		* בִּין	* בִּין	הַבּוֹן
קוּמְמִי	wanting	פִּינִי	פִּינִי	הַקּוֹם as
קוּמְמוֹ		פִּינֵנּוּ	פִּינֵנּוּ	
קוּמְמָנָה		—	—	
יְקוּמִים	יְקוּמִים	* יִבִּין	* יִבִּין	יִבּוֹן
יְקוּמִים	יְקוּמִים	יִבִּין	יִבִּין	יִבּוֹן as
יְקוּמִים	יְקוּמִים	יִבִּין	יִבִּין	יִבּוֹן
יְקוּמְמִי	יְקוּמְמִי	יִבִּינִי	יִבִּינִי	יִבּוֹנִי
יְקוּמִים	יְקוּמִים	יִבִּין	יִבִּין	יִבּוֹן
יְקוּמְמוֹ	יְקוּמְמוֹ	יִבִּינֵנּוּ	יִבִּינֵנּוּ	יִבּוֹנֵנּוּ
יְקוּמְמָנָה	יְקוּמְמָנָה	* יִבִּינָה	* יִבִּינָה	יִבּוֹנָה
יְקוּמְמוֹ	יְקוּמְמוֹ	יִבִּינָה	יִבִּינָה	יִבּוֹנָה
יְקוּמְמָנָה	יְקוּמְמָנָה	יִבִּינָה	יִבִּינָה	יִבּוֹנָה
נְקוּמִים	נְקוּמִים	נִבִּין	נִבִּין	נִבּוֹן
		* יִבּוֹן	* יִבּוֹן	
		* יִבּוֹן	* יִבּוֹן	
		* יִבִּינִי	* יִבִּינִי	
מְקוּמִים	מְקוּמִים	* בִּין	* בִּין	נָבוּן
		בּוֹן	בּוֹן	

O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	מָצַא *	נִמְצָא *	מָצַא
3. f.	מָצְאָה	נִמְצְאָה	מָצְאָה
2. m.	מָצַאתָ *	נִמְצַאתָ *	מָצַאתָ *
2. f.	מָצַאתְּ	נִמְצַאתְּ	מָצַאתְּ
1. c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי
Plur. 3. c.	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
2. m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
2. f.	מָצַאתֶן	נִמְצַאתֶן	מָצַאתֶן
1. c.	מָצַאתִנִּי	נִמְצַאתִנִּי	מָצַאתִנִּי
INF.	מֵצֵא	הִמְצֵא	מֵצֵא
INF. absol.	מֵצִיא	נִמְצֵא	מֵצֵא
IMP. m.	מָצֵא *	הִמְצֵא	מָצֵא
f.	מָצֵאִי	הִמְצֵאִי	מָצֵאִי
Plur. m.	מָצְאוּ	הִמְצְאוּ	מָצְאוּ
f.	מָצְאֵנָה *	הִמְצְאֵנָה *	מָצְאֵנָה *
FUT. 3. m.	יִמְצֵא *	יִמְצָא *	יִמְצֵא
3. f.	תִּמְצֵא	תִּמְצָא	תִּמְצֵא
2. m.	תִּמְצֵא	תִּמְצָא	תִּמְצֵא
2. f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
1. c.	אֶמְצֵא	אֶמְצָא	אֶמְצֵא
Plur. 3. m.	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצְאֵנָה *	תִּמְצְאֵנָה *	תִּמְצְאֵנָה *
2. m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצְאֵנָה	תִּמְצְאֵנָה	תִּמְצְאֵנָה
1. c.	נִמְצֵא	נִמְצָא	נִמְצֵא
FUT. apoc. (Jussive)			
FUT. with Suff.			יִמְצְאֵנִי
PART. act.	מֹצֵא	נִמְצֵא	מִמְצֵא
pass.	מִצְוֵא		

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	פָּלַח *	נִפְלַח *	פָּלַח *
3. f.	פָּלְחָה *	נִפְלְחָה *	פָּלְחָה *
2. m.	פָּלַחְתָּ *	נִפְלַחְתָּ *	פָּלַחְתָּ *
2. f.	פָּלַחְתְּ	נִפְלַחְתְּ	פָּלַחְתְּ
1. c.	פָּלַחְתִּי	נִפְלַחְתִּי	פָּלַחְתִּי
Plur. 3. c.	פָּלְחוּ *	נִפְלְחוּ	פָּלְחוּ
2. m.	פָּלַחְתֶּם	נִפְלַחְתֶּם	פָּלַחְתֶּם
2. f.	פָּלַחְתֶּן	נִפְלַחְתֶּן	פָּלַחְתֶּן
1. c.	פָּלַחְתֶּם	נִפְלַחְתֶּם	פָּלַחְתֶּם
INF.	פָּלֹחַ *	הִפְּלֹחַ *	פָּלֹחַ *
INF. absol.	פָּלַח	נִפְּלַח	פָּלַח
IMP. m.	פָּלַח *	הִפְּלַח *	פָּלַח *
f.	פָּלִי *	הִפְּלִי *	פָּלִי *
Plur. m.	פָּלוּ	הִפְּלוּ	פָּלוּ
f.	פָּלִינָה *	הִפְּלִינָה *	פָּלִינָה *
FUT. 3. m.	יִפְּלַח *	יִפְּלַח *	יִפְּלַח *
3. f.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2. m.	תִּפְּלַח	תִּפְּלַח	תִּפְּלַח
2. f.	תִּפְּלִי *	תִּפְּלִי *	תִּפְּלִי *
1. c.	אִפְּלַח	אִפְּלַח	אִפְּלַח
Plur. 3. m.	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ
3. f.	תִּפְּלִינָה *	תִּפְּלִינָה *	תִּפְּלִינָה *
2. m.	תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ
2. f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
1. c.	נִפְּלַח	נִפְּלַח	נִפְּלַח
FUT. apoc.	יִפְּל *	יִפְּל *	יִפְּל *
FUT. with Suff.	יִפְּלִי *		יִפְּלִי *
PART. act.	פֹּלֵחַ *	נִפְּלֵחַ *	מִפְּלֵחַ *
pass.	פָּלֹחַ		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
* גָּלָה	* הִגְלָה	* הִגְלָה	* הִתְגַּלָּה
* גָּלְתָה	* הִגְלָתָה	* הִגְלָתָה	* הִתְגַּלְתָּה
* גָּלִית	* הִגְלִית	* הִגְלִית	* הִתְגַּלִּית
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיחִם	הִגְלִיחִם	הִגְלִיחִם	הִתְגַּלִּיחִם
גָּלִיחוּ	הִגְלִיחוּ	הִגְלִיחוּ	הִתְגַּלִּיחוּ
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
* גָּלוּת	* הִגְלוּת	* הִגְלוּת	* הִתְגַּלוּת
* גָּלָה	הִגְלָה	* הִגְלָה	הִתְגַּלָּה
wanting	* הִגְלִי	wanting	* הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	* הִגְלִינָה		* הִתְגַּלִּינָה
* יִגְלָה	* יִגְלָה	* יִגְלָה	* יִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
* תִּגְלִי	* תִּגְלִי	* תִּגְלִי	* תִּתְגַּלִּי
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
* תִּגְלִינָה	* תִּגְלִינָה	* תִּגְלִינָה	* תִּתְגַּלִּינָה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	* אָגַל		* יִתְגַּל
	* יִגְלִינִי		
* מִגְלָה	* מִגְלָה	* מִגְלָה	* מִתְגַּלָּה



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ILLUSTRATED OR PARTICULARLY NOTICED.

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EXERCISES

IN

HEBREW GRAMMAR.

1873

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1875

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EXERCISES IN HEBREW GRAMMAR

SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs.

* * *Every syllable begins with a consonant*; see § 26, 1, where the only exception is given. The *accent* is commonly on the final syllable (§ 15, 2): when it is on the *penult*, this is indicated as in the Grammar (§ 15, Rem. 3).

a) Open syllables: מָ *má*, מֶ *mē*, מֵ *mé*, מִ *mī*, מוֹ *mō*, מֻ *mū*, לֶ *lē*, לָ *lá*, נָ *ná*, נֹ *nō*, נֻ *nū*, טוֹ *tō*, טֵ *tē*, הָ *há*, הִ *hī*, צֵ *tsē*, צֻ *tsū*, צֹ *tsō*, שֵׁ *shé*, שָׁ *sá*, וָ *vá*, זָ *zá*, זֹ *zō*, רוֹ *rō*, יֵ *yē*, יָ *yá*, סִ *sī*, סֹ *sō*, קֵ *qé*, קֻ *qū*, בָּ *bá*, בֹּ *bō*, גֹּ *gō*, דִּ *dī*, דֶּ *dē*, כֻּ *kū*, כֹּ *kō*, פֵּ *pé*, פֹּ *pō*, תֵּ *tē*, תֹּ *tō*, תִּ *tī*.

b) Closed syllables; לָם *lám*, בָּר *bār*, שֶׁם *Shēm*,

הַר *hădh*, שָׁר *shār*, סָם *sām*, לֵת *līth*, לֶק *lēq*, שֵׁן *shān*, קָל *qāl*, יָד *yād*, קָץ *qāts*, לֹם *lōm*, טֹם *tōm*, בֹּת *bōth*, אֹן *ōn*, יֹל *yōl*, קֹל *qōl*, לֹת *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יֵית *yīth*, גֹּד *gădh*, פֹּל *pūl*, יֹק *yūq*, גֹּו *gāv*, גִּו *gīv*, וֹו *vāv*.

c) Vowels in connexion with their homogeneous vowel-letters (§ 8, 3): * לֹו *lō*, לֹו *lū*, גֵּי *gē*, לִי *lī*, צֹן *tsōn*, קֹום *qūm*, בֵּין *bīn*, בֵּין *bēn*, טֵין *tēn*, גֵּי *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel, — i. e. they are pronounced as vowels: see § 7, 2. The feeble consonant power of א and ה is also often lost after a vowel (§ 23, 1, 5), like that of the English *h* in *ah*, *oh*. E. g. בָּא *bā*, בֹּא *bō*, בֵּא *bē*, צָה *tsá*, פָּה *pē*, לָה *lō*, סָה *sē*, מָה *mē*: so א (§ 23, Rem. 3) after ו and י when pronounced as vowels; פֹּא *pō*, שֹּא *shō*, נֹא *nō*, כֹּא *kū*, לֹו *lū*, שִׁי *sī*, הִי *hī*, צִי *tsī*.

Hholem is written over the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written; as קֹום, *qōm*, לֹוֹת, *lō-vēth*, לֹא, *lō*. When it belongs to ל it is commonly written over the following letter; e. g. לֹת, *lōt*; but often as לֶק. — *Shureq* is never written except in the bosom of its homogeneous vowel-letter (י).

d) Dissyllables: קָטַל *qá-tāl*, קָטַל *qá-tōl*, קָטַל *qō-tēl*, גָּזַם *gá-zām*, צָבַר *tsá-bhār*, צָבַר *tsá-dhădh*, הָלַל *hâ-lāl*, זָבַר *zá-bhădh*, זָבַר *zō-ā-ēbh*, הָמַן *hâ-măn*, תָּרַד *tē-rēdh*, יָשַׁב *yē-shēbh*, שָׁלוּ *shē-lēv*, אָמַר *ā-mār*, יָכַל *yâ-khōl*, הָלַם *hâ-lām*, שָׁלַם *shâ-lēm*, אָכַל *ā-khēl*, דָּבַר *dâ-bhār*, לֹוִי *lō-văy*,† אָבַל *ā-bhāl*, קָטַן *qá-tōn*. — Examples containing feeble letters sounded as vowels: רָתוֹ *râ-thō*, שָׁנִי *shâ-nī*, שָׁלוֹשׁ *shâ-lōsh*, מוֹלֵת *shâ-lūth*, שָׁלוּ *shâ-lū*, יִשִּׁית *yâ-shīth*, מוֹלֵל

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of *y*.

a syllable: in the latter case it is but seldom heard separately from the vowel, and then resembles *h* in *eh*! uttered softly. E. g. מֵנֶה *mē-Nēn*, בָּאֵשׁ *bā-Nāsh*, פָּאֵר *pā-Nār*; יֵסֹר * *yēN-sōr*, יֵטָר *yēN-tār*.

ה. The full English *h*. Its sound before a vowel requires no illustration: when uttered after a vowel it has the fullest sound of *h* in *hah*! *eh*! E. g. יְהִל * *yih-lābh*, לֵהמָר *lēh-mār*, לֵהמָת *lüh-māth*, צָהָרָם *tsāh-rām*.

In regard to ר it may be added, that the proper pronunciation of *r* after a vowel (formed in the throat and the back part of the mouth, without the vibration of the tongue) better expresses the guttural sound of the Hebrew ר than the rolling French or Irish *r*.

Write the following words in Hebrew characters: —
bādh, *lēdh*, 'ābh,† 'ōbh, *hēl*, *hīl*, *hīv*, *lēn*, *lūn*, *lōn*, *bōn*,
bān, *bān*, 'ān,† 'ēts, *pīn*, *pōts*, *dōth*, *lādh*, *sōn*, *sūn*,
shēn, *shādh*, *shībh*, *shēm*, *sīn*, *sāv*, *sīv*, *tēn*, *tōm*, *tūbh*,
shōth, *shīth*, *lōv*, *rōs*, *sōr*, *lōsh*, *līsh*, *lāsh*, *tsē-nā*, *tsī-thā*,
qō-tēl, *qā-tūl*, *tsā'-yīth*, *dā-bhār*, 'ā-bhādh, "ō-shā, *bī-nā*,
tsūl, *nē-sāph*, *tā-vōn*, *nē'-shēph*, *sū-sī*, *sō-tāy*, *sā-'ān*,
shōdh, *shō-'ēs*, *mo-'ēdh*, *pā-nāy*, *pā-nē-khā*, *nō-shēn*,
bō-rāts, *bō-rā-tsōn*, *qō-bhēdh*, *qō-vāz*, *tsō-'ēm*, *mā-thō*,
tsō-vī, *ū-ghāz*, *hē-vōts*, *lō-rēsh*, *sō-tēr*, *yē-shī*, *yō-shēbh*,
qū-mū, *pē'-lēgh*, *pā-lāgh*, *pā-khār*, *pī-thōn*, *pīq*, *pī-khōl*,
pī-nōn, *pī-shōn*, *pī-lē'-ghēsh*, *pā-lāhh*, *pū-lit*, *pā-līl*,
pā-nāgh, *pā-'ū*, *pā-'āl*, *pō-'āl*, *qā'-yīts*, *rā-ghāz*, *rē'-ghēl*,
rē'-vāhh, *rō-hhābh*, *rā-zāhh*, *rā-khās*, *rā-khūl*,
rā-khāsh.

* * The student may find it most convenient to omit *ṣ* and *ṣ* in pronunciation, and to make no distinction between *ḥ* and *ḥ*, *ḥ* and *ḥ*, according to the practice of many teachers. It is desirable, however, to preserve as far as possible those peculiarities in pronuncia-

* One sign, which the learner would not yet understand, is omitted under *ṣ* and *ṣ*.

† In these exercises the sound of *ṣ* is indicated by the *spiritus lenis* ('), and that of *ṣ* by the double *spiritus asper* ("), as in the alphabet

tion, which serve to explain the laws of the language. It is important, also, that the language should be addressed to the *ear*, as well as to the eye. It may be added, that the trouble of acquiring the pronunciation of such a language as the Hebrew, is sufficiently rewarded by the knowledge of the powers of the human organs of speech, and the command of his own, which the student thus obtains.

SECTION II.

EXERCISES IN SYLLABICATION.

[§§ 9 — 14. § 15, 1, 2. § 16. § 26.]

As the use of Sheva (§ 10), and the distinction between long and short Qamets (§ 9), depend on the *theory of the syllable* exhibited in § 26, it is found most convenient to present the subjects of these three sections in connexion. The other sections referred to above are to be read with care, in order that the occasional allusions to them may be understood.

Use of Sheva (§ 10).

Sheva (*emptiness, vacancy,*) merely denotes the absence of a vowel, and is written, with the single exception given in § 10, 3, under every vowelless consonant.* Of course it has properly no vocal power. When, however, two consonants precede a vowel, the organs of speech spontaneously supply a slight vowel-sound under the first. Thus in such forms as *ktol*, *gmul*, *gthar*, the *k* and *g* are uttered with a very short and slight vowel-sound, *k'tol*, *g'mol*, *g'thar*. Sheva, therefore, is vocal (indicating a kind of half-vowel) only when it stands under the *first of two consonants before a vowel*. Accordingly it is silent in, קַטַּלְתָּ *qā-tāl-tā*, יִקְטַל *yīq-tōl*, מִקְנֶה *mīq-nē*, הִקְטַל *hāq-tēl*: and vocal in, קִטַּל *q'tōl*, לְבַדּ *l'bhādh*, פָּרִי *p'rī*, קִטְלוּ *qā-t'lū*, וְהִלְדּוּ *v'thē-lēdh*.

* The feeble letters when pronounced as vowels of course do not take Sheva.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs *between two vowels* (קָטְלָהּ, קָטְלָתָּ, קָמְנָהּ). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable (vocal Sheva). Thus נִפְשִׁי might be *năph-shī* or *nă-ph'shī*, קָטְלוּ *qā-t'lū* or *qāt-lū*, קָמְנָהּ *qōm-nā* or *qō-m'nā*, אֶבְרָהָם *ēbh-rā* or *āē-bh'rā*.

Whether Sheva, in this case, is silent or vocal depends on the *nature of the syllable* as taught in § 26. A vowel sound is naturally prolonged unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). — A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it.† Accordingly, as a general rule,

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal. E. g.*

Silent Sheva: דָּךְ *dăkh*, יֵלֶךְ *yē-lēkh*, קָטְלָתָּ *qā-tălt*, יִרְבֵּי *yîrb*, מַלְכָּהּ *măl-kā*, קֶחֱתָךְ *qăhh-tēkh*, מִקְטָר *mûq-târ*, עֶרְוֹת *ēr-văth*.

קָמְנָהּ *qōm-nā*, תִּקְטֹלְנָהּ *tîq-tōl-nā*, יֵשֶׁט *yēsht*, נִרְדֵּי *nērd*, שָׁמְתִי *sām-tî*, בָּעֲתָתִי *bî-ē'thāth-nî*, עֲשֵׂתִי *ē'sh-tî*, עָא־סָאֵתִי *ā-khā-lāth-nî*, אֶבְרָהָם *āē-bh'rā*, מָעֵלָה *mā-ē-lā*, יִדְעָתָּ *yā-dhāy-tā*.

Vocal Sheva: (§ 10, 1, a) בָּךְ *b'khā*, וְלֹא *v'lō*; — 1) נֹתְנָהּ *nō-th'nā*, נִלְכָּהּ *nē-l'khā*, וּבְנִי *ū-bh'nē*; — 2)

* The examples which follow are adapted to the treatment of the subject in the Grammar, as well as to the above representation of it, and should be carefully studied with reference to both. — Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables.

† Comp. § 26, 5 & 7, Rem.

תִּדְרָשׁוּ *tīdh-r'shū*, נִבְחָעוּ *nībh-q'ēū*, מַעֲשֵׂרוֹת *mā'ē-s'rōth*; — 3) קִטְלוּ = קִטְלֹו (see § 12, 1, 1) *qīt-t'lū*, צִוָּה (§ 12, 1, note) = צִוְוָה *tsīv-v'khā*.*

The composite Shevas are always vocal (§ 10, 2†), and of course always stand at the beginning of a syllable. E. g. אֲשֶׁר *ā'shēr*, כֹּאשֶׁר *kā-ā'shēr*, אָנוּשׁ *ā'nōsh*, וְאֲמַץ *vē-ā'māts*, יַעֲנוּ *yā-ē'nū*, עֲבִי *ē'bhī*, צַפְרִים *tsip-p'rīm*, קָבֵלוּ *süb-b'lō*.

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

Promiscuous examples: וַיִּפְדֵּהוּ, נִפְקַחוּ, וַאֲשַׁתְּהוּ, מִבְּנֵי יִתְנוּ, מִצֹּדָה, וְנִחַמְדָּה, לִפְנֵי, יִחַדּוּ, מַעֲנִינֹת, לְמִשְׁפַּחַת, מֵאֲרָצָה, קָלָה, מִפְּנֵי, בְּתוֹךְ, וְלִכְלֹל, וְנִקְלָה, יְבָרְכָה, בְּהַמְתָּהּ, בִּקְרָכָה, יִדְעוּ, שְׂבוּתָהּ, רִגְלָהּ, נֶחֱנוּ.

Rem. 1. When *Daghes f.* is omitted at the end of a syllable (§ 20, 3, *b*, & Rem.) the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel (comp. § 22, 1. § 26, 2, *e*, Rem.), the consonant in which Daghes is omitted being pronounced rapidly between the two syllables, as if it belonged to both. E. g. הַמְּבַקֵּשׁ (for הַמְּבַקֵּשׁ) *hāmme'bhāq-gēsh*, הַמְּבַקֶּה (for הַמְּבַקֶּה) *hāmme'khās-sē*, הַמְּבַקֵּנוֹת (for הַמְּבַקֵּנוֹת) *hā'sēbhā-nōth*, הַמְּבַקֵּנִי (for הַמְּבַקֵּנִי) *hā'yemā-nī*, הַלְלוּ (for הַלְלוּ) *lā'yeshā-rīm*, חִתּוֹ (for חִתּוֹ) *hhā'yethō*, הַלְלוּ (for הַלְלוּ) *hāl'lū*, וַיְהִי (for וַיְהִי) *vā'yehī*, יִשְׂאֵל (for יִשְׂאֵל) *yī'sā'ū*, הַנִּנֵּי (for הַנִּנֵּי) *hī'ne-nī*.

The instances of this omission of *Dagh. f.* will be pointed out until the student learns to distinguish them by his knowledge of forms.

Rem. 2. The exceptions mentioned in § 26, 3, *a* — *e*, exhibit no essential deviation from the general principle. Thus in the forms given under *a*, יִרְבֶּה, יִרְבֶּה, for example, are nearly equivalent to *yīr'bh*, *mēl'kh*, the first vowel of which, in rapid pronunciation,

* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same,—Sheva being always vocal in the midst of a word when preceded by another Sheva.

† Comp. § 26, 7, Rem.

strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent Methegh = *bridle*, i. e. *restraint*, *delay*, § 16, 2) dwells upon the vowel, so that, — though not strictly long, — it may properly stand in an open syllable.

Rem. 3. It should be added, that a short vowel may also stand in an open syllable followed by the same vowel, viz. when the latter, in the course of inflexion, takes the place of the corresponding composite Sheva; see § 28, 1, 3. In this case, also, it has the support of Methegh. Exs. נֶעְמְדָה nê-ĕm-dhâ (for נֶעְמְדָה), יָאֵ-יָאֵמ-dhû (for יָאֵמְדָה), נֶאֱלֶה nă-ĕl-khâ (for נֶאֱלֶה).

Qamets-Hhatuph (§ 9).

Qamets-Hhatuph ◌ = ō, like the other short vowels stands properly in a closed syllable: but it may also, like them, stand in an open syllable followed by the corresponding composite Sheva (◌), or by another short o (see Rem. 3 above) which, in the course of inflexion, has taken the place of the composite Sheva. In both cases it has, like the other short vowels, the support of Methegh. Exs. אֶהְלִי ā-h'li, מֶחְרַת mō-hh'rāth, בֶּחְרִי bō-hh'rī, פֶּעֶלָה (for פֶּעֶלָה) pō-ĕl-khâ, תֶּעֶמְדִּי (for תֶּעֶמְדִּי) tō-ĕm-dhī, קֶטְבֶּךָ (for קֶטְבֶּךָ) qō-tōbh-khâ, תֶּעֶבְדֶּם (for תֶּעֶבְדֶּם) tō-ĕbh-dhēm.

In regard to the means of *distinguishing* short from long Qamets, it is sufficient to observe here, that the figure ◌ is invariably short o only in a *closed unaccented syllable*; and that whether it stands in such a syllable is determined by the *punctuation* only in the following cases, viz. a) when it stands next before the tone-syllable, and is followed by simple Sheva without a Methegh intervening; for in this case long Qamets is invariably followed by Methegh (§ 16, 2, a*); e. g. אֶכְלָה,

* The distinction here made is not affected by single instances of the irregular or erroneous application of Methegh; as קֶרְבֵּן, qōr-bân, שְׁמֵרָה shōm-râ, הֶרְבֵּן, dōr-bân, הֶלֶי, dōl-ydv.

Ṣökh-lá, (but with Methegh אֶכְלָה, Ṣá-kh'lá): *b*) when it stands in an unaccented syllable, and is followed by *Dagh. f.*; e. g. חֲנָנִי (for חֲנָנִי): *c*) in a final closed syllable without the tone; e. g. וַיָּקָם, vǎy-yá-qōm.

The student should therefore confine his attention to these cases, until he can distinguish the quantity of Qamets by his knowledge of forms. It is generally long: and the occasional examples in which it is short will be pointed out in the Exercises and Reading Lessons. It would be better to make no reference to Methegh, as a means of ascertaining the quantity of this sign, except in the case marked *a*.

SECTION III.

DOUBLING OF CONSONANTS. ASPIRATION OF THE MUTES.

[§§ 20, 21.]

Distinction of Daghes forte and Daghes lene.

It will be perceived, by comparing the two sections, that *Daghes forte* is always preceded immediately by a vowel, which is never the case with *Daghes lene*.

Ex.s. *Dagh. f.*: דָּבָר y'dhāb-bēr, מִשָּׁם mīsh-shām, יִקַּח yīq-qāhh, אֵתָּה ät-tā, צִוָּה tsiv-vā, שָׁדַד shād-däy, מִבֵּן mīb-bēn.

Dagh. l.: יָשָׁם yāsh-kēm, יִצַּח yīz-bāhh, גָּשׁוּ g'shū, תִּרְגְּזוּ tīr-g'zū.

Promiscuous examples. וְהִשָּׁבַב, בְּפִי, יִתְפַּלֵּל, יִרְעָתִי, הִדְבָּר, נִשְׁבַּעְתִּי, תַּחַת, וַיִּנָּמַל, וַיִּגְדַּל, שָׁם-בָּנוּ, דָּבָר, וַיִּבֶךְ, אֵתָּה, (§ 14, 1), הִתְבַּרְבוּ, הִתְבַּרְבוּ.

Use of Daghes lene (§ 21).

The learner will observe, that the hard sound of the letters ב, ג, ד, כ, פ, ת, is the original one, (i. e. they are properly *Mutes*), and that it is the intermingling of a preceding vowel-sound which produces the softer or

aspirated pronunciation. By comparing Nos. 1 and 2 of § 21, he will perceive that the statements which they contain may be briefly expressed thus: *these letters take Daghesh lene except when preceded by a vowel or a vocal Sheva.*

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one, — the two words being uttered in so close connexion that the effect is the same as if they were but one. E. g. דְּבָרֵי בְנֵי, Gen. 31: 1, *words of the sons of* — ; יְהִי כְדִבְרְךָ, Gen. 30: 34, *be it according to thy word*; [for the omission of *Dagh. l.* in בְּכִבְרְךָ (כְּבִבְרְךָ, composed of דְּבָרְךָ and כֶּ), see § 21, *Exceptions, a*]; וְיִלְדוּ כָּל־הַצֹּאן, Gen. 31: 8, *and all the flock bare* — : הוֹצִיאוּ כָּל־אִישׁ, Gen. 45: 1, *put forth every man*. — Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,* as indicated by one of the distinctive accents, § 21, 1. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כִּזְמַן, (1. § 15, A, Class II, 6), Judg. 11: 5, *it happened, when*; וַיְהִי בְּעֵת, (ibid. 7), Gen. 38: 27, *it happened, at the time* — ; גְּבִיעִי גָּבִיעַ, Gen. 32: 27, *let me go, for* — ; הַכֶּסֶף, (1. Class IV, 19), Gen. 44: 2, *my cup, the silver cup*; וְאֲנִי בָּבֶלַי, (1. Class IV 20), Gen. 48: 7, *and as for me, when I came*.

Promiscuous examples: בְּכוֹכְבֵי בֵּתוֹ, מִשְׁפַּחַת נִבְרָכוֹ, וַיִּגְשׁוּ, הִתְאַפְּקוּ, וַיִּזְבַּח, בְּעִירָקֶם, הַנִּצְבִּים, וַיִּתֵּן, יְדֻעָתָם, וַיִּגִּדּוּ, וַיִּכְתְּבוּ, וַיִּבְרָאוּ, וַיִּבְרָאוּ, וַיִּבְרָאוּ.

* i. e. of a division of the verse *in reading*; but these divisions are often made by the accents without regard to the sense.

Daghesh f. Euphonic (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

SECTION IV.

QUIESCENCE OF THE FEEBLE LETTERS.

[§§ 23, 24.]

The vowel-letters י and ו,* when they are said to quiesce, are properly *sounded as vowels* (§ 7, 2. § 8, 3). Of a different nature is the quiescence of ה and נ: the former represents no vowel sound, the latter only that of long *a*, for which, however, it is very rarely written (§ 7, 2. § 8, 3, and § 23, 4, Rem. 1). These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.† Hence (with the single exception of נ used for long *a*,) they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable (§ 25, 2). — But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

* The sound of י is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant power of י, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which י dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples וַי, וֵי (§ 24, 2, *b*), וְי. — The sound of ו flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in וַי, וֵי. — In the loss of the original consonant power of these letters at the end of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

† Compare *h* in *eh!* *hah!* where final *h* is sounded, and in *ah*, *ok*, where it is lost to the ear.

א in all the vowels (§ 23, 1); בּא *bō*, צא *tsā*, נא *nē*, פּא *pē*, רא *rī*, לא *lā* (§ 24, 2, *fine*), פּא *pū*, פּוא *pō*, שׂיא *shī*, כּוא *kū*, § 23, 4, Rem. 3.

ה in	{	Hholem,	הֹ	<i>lō</i>	} § 23, 3 and 5, Rem.
		Qamets,	מֶ	<i>mā</i>	
		Seghol,	מֶ	<i>mē</i>	
		Tseri,	לֶ	<i>lē</i>	
ו in	{	Hholem,	וֹ	<i>lō</i>	} § 8, 3.
		Shureq,	וֹ	<i>lū</i>	
' in	{	Hhireq,	יִ	<i>lī</i>	} § 8, 3.
		Tseri,	גִּ	<i>gē</i>	
		Seghol,	הִ	<i>hē</i>	

The following rule will enable the pupil to determine by the punctuation when these letters quiesce, and when they retain their power as consonants.

The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.

This rule is founded on the principle (§ 10, 1, 3) that every consonant must have either a vowel or a Sheva: when the feeble letter stands at the end of a word, where Sheva is not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (הּ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִטב *yī-tābh*, בְּרִית *b'rīth*, מֵיטב *mē-tābh*, בֵּית *bēth*, יִמְיָה *yā-mē-hā*, יֹאכֵל *yō-khēl*, צֹאן *tsōn*, כֹּה *kō*, צֵאת *tsēth*, דְּבָרִי *dībhr-rē*, רָאשׁ *rāsh*, פָּאֲרָה *pū-rā*, בְּרִי *bē-rī*, לֹא *lō*, שָׂא *sā*, צֵא *tsē*, רֵאשׁוֹן *rī-shōn*, לוֹא *lū*, בְּרִיא *b'rī*, לֹא־דְהִי *lā-dhō-nī* (§ 24, 2, *fine*), לוֹ *lō*, לִי *lī*, גּוֹלָה *gō-lē*.

Compare the punctuation of these letters in the following examples, in which they retain their power as consonants: הֵם *hēm*, יִטְבּ *yē-tābh*, יֵאָסֶף *yē-'ā'sōph*, יֵאָת *yē-'ā'ōth*, יֵהָדֵף *yēh-dōph*, יֵהָרֵג *yā-h'rōgh*, יֵאָכֵל *'ā'khōl*, יֵאָו *'ā'v*, יֵדֵי *dāy*, יֵהָ *yāh*.

Point out in the following examples the instances in which these letters quiesce, and those in which they retain their power as consonants, and give the pronunciation of the words: **דְּרוֹה, מְרוֹה, עוֹלָה, וְאַלְהִים, וְצִאוּ** (דְּ = *o*), **שְׂכוֹי, אִיָּה, גֵּאוֹת, שׁוֹ, הִתְיוּ, גּוֹ, לוֹה, עֵינָה, אֹנֹת, וְאוֹתוֹ, וְעָבְיוֹ, אִי, קָצוֹ, סִתּוֹ, לְזִלָּה, דְּיוֹ, גֵּאוֹה, גְּלוֹי, וְנוֹאֵשׁ, גִּיאוֹתֶיךָ, אֵיפּוֹא, אִי, וְיֹאמְרוּ, לוֹיָה, קוֹ, וְקוֹי** (י = *o*), **בֵּאֵשׁ, וְיִצְיוֹ, וְיִקּוֹ, אֲדַנְיָהוּ, וּבִלְיָא, אוֹ, וּבִבְאוֹ, וְיֵהי, תֵּאוֹ, בֵּאֵשׁ, שְׁנִיָּאָה** (י = *o*).

The principles which regulate the quiescence of the *Ehevi* (עִהְיִי) are very fully illustrated by the examples given in the Grammar (§ 24): exercises for practice in the application of them will be furnished by the inflexion of some of the irregular verbs.

* * * *Otiom of the Ehevi.* The term *otiant* has been applied to א, in some instances in which it is preceded by a consonant with silent sheva: e. g. חָטָא, נִירָא, שָׁנָא, צִנְאָרִי, where the feeble sound of א was lost in pronunciation, — at least the authors of the vowel-system have indicated this, by leaving it without punctuation. Compare, however, § 28, 4, note †. — With these instances of א *otiant* are sometimes classed the few examples of י preceded by a consonant with silent Sheva: as אָתִי, דְּבָרָתִי. But the cases are different, — the latter having the pointing of other forms without י (אָתִי, דְּבָרָתִי), their proper punctuation being אֵתִי, דְּבָרָתִי. Yodh is arbitrarily passed over in pronunciation in the plural suffix יָוֹ, which is sounded *âv* (§ 8, 4). — *He* has also been represented as *otiant* before *Dagh. f. conjunctive*, in such forms as מְהִירָה for מְהִירָה, מְהִירָה: but ה is quiescent here, and this case belongs to § 27, 1.

Note. The vowel-letters (ı, ı̇, and ı̈ when sounded as long *a*), “written *in the line* as real letters” (§ 1, 5), are original and essential elements of the words to which they belong: hence the vowel-signs written in connexion with them (merely as representatives of the different vowel-sounds into which these feeble letters naturally flow (§ 8, 3)) are also essential elements of the word, and of course, whether written fully or defectively, are *immutable* (§ 25, 1, 2). This, however, does not prevent the occasional, though very rare, exchange of one representative of the same vowel-letter for another; as, of ı̇ (defectively written ..) for ı̇, of ı̈ (defectively written .. § 9, Rem. 9) for ı̈: see § 27, Rem. 1. — Analogous to this is the other case in which a vowel becomes essentially immutable. see § 25, 4.

SECTION V.

CHANGES OF VOWELS; RISE OF NEW VOWELS AND SYLLABLES.

[§§ 25, 27, 28, 29.]

I. *Changes of Vowels.* (§§ 25, 27.)

From a comparison of nos. 1, 2, 3, of § 27, the student will perceive that a vowel,

a) *is exchanged for the kindred short vowel*, when it loses the tone in a closed syllable (comp. § 26, 5);

b) *is exchanged for the kindred long vowel*, when the syllable in which it stands is changed from a closed to an open one (comp. § 26, 3);

c) *falls away*, when the tone is thrown forward.

In applying the rules given in § 27, it should be observed that in some cases, when an addition is made to a word, the principles of syllabication allow of more than one change in its form. Thus,

1. The addition may begin with a vowel-sound (as ה, '.) and be appended to a word ending with a consonant (e. g. קָטַל, שָׁב, עוֹלָם): the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as לָהּ-, בִּי-, מִי-), because a syllable cannot begin with a vowel (§ 26, 1). The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (קָטַל, (ה) קָטַלָּה; שָׁב, (') שָׁבִי), — or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is

required than in the inflexion of the verb by persons, &c. E. g. (in the inflexion of verbs) קָטַלְהָ (הּ), קָטַלְהָ; קָטַלְהָ (י), קָטַלְהָ; קָטַלְהָ (י), קָטַלְהָ: (in the union of suffix pronouns with nouns and verbs) עוֹלָמִי (י), עוֹלָמִי; קָטַלְהָ (י), קָטַלְהָ.

2. An addition beginning with a *consonant* (as **٦**, **٨٦**) may be made to a word ending with a consonant. The final vowel is then treated according to the principles contained in § 26, 5. Hence,

(1). When the tone is not thrown forward, the final syllable suffers no change. E. g. קָטְלָנָה (נָה), קָטַל; יִגְרָנוּ (נוּ), יָגַר; קָטְלָנָה, קָטַל.

(2). When the tone is thrown forward,

a) The final syllable, if its vowel is short, remains unchanged. E. g. קָטַל (תָּם), קָטַלְתָּם (כֹּם); קָטַלְתֶּם (כֹּם).

b) If the final vowel is *long* and *unchangeable*, the closing consonant must be united with the accessory syllable (since a long vowel cannot stand in a closed syllable without the tone), and of course must take a vocal Sheva. E. g. סוּם, (ה) סוּמָה; בֵּית, בֵּיתָה; שְׁפוּט, שְׁפוּטָם (בָּם).

c) If the final vowel is long and *changeable*, the original division of syllables is usually retained, and the vowel, standing in a closed syllable without the tone, is exchanged for the kindred short one (§ 26, 5). E. g. קָטַלְהוּ (ה), קָטַל; שָׁמְרוּם, שָׁם; עוֹלְמוֹם (כֶּם), עוֹלָם; קָטַלְהוּ (first = *o*); יָגֵר (תָּם), יָגֵר (= *o*); קָטַלְהוּ (ה), קָטַלְהוּ; רָחַמוֹם (כֶּם), רָחַם; מְקַלְלֵה (ה), מְקַלְלֵה. — Here also, as in the preceding case, the final consonant might unite itself with the accessory syllable, and leave the preceding long vowel to stand in an open syllable (as דְּבַרְהוּ (ה), דְּבַרְהוּ; עֵץ (ה), עֵץ; אֶהָב (ה), אֶהָב); but this is rarely done.

3. When an addition is made to a word ending with two consonants, the second of the two is united with

SECTION VI.

PROMISCUOUS EXERCISES FOR REVIEW OF THE PRECEDING SECTIONS.

Point out in the following words,

1. The division of syllables (distinguishing open and closed syllables, silent and vocal Sheva) ;

2. Instances in which the *feeble letters* quiesce, and those in which they retain their power as consonants ;

3. Examples of *Dagh. f.* and of *Dagh. l.* (giving the reason for the insertion or omission of the latter), of *Pattahh furtive*, and of *Mappiq*.

4. Substitute a *guttural* in place of the letters enclosed between perpendicular lines, and supply the proper punctuation.

משלח, מצבת, פשתה, מעבה, כהנת, מראה, מושב,
 בייבערה, ותשקע, בקצה, בודאם, יריבי, מעין, מזבח
 בייבבו, יקווי, לאבתיו, נשבעת, לעבדה, וברדה, ויבבו
 קרמה, למשפחתם, שאו, וידבר, מדין (composed of
 עולר, מדין, התאו, (§ 9,) ועביו, (קרם and ה,
 לילה, (ליל and ה,) לילה, וראיתם, נקובו, במדבר
 אי, לבני בנימן, ויפקדם, קוה, בלו, ויין, (§ 29, 4, a)
 משלח, והתודו, מקונו פנה, עשה, ואגדע, בחלה
 בכי) בבכי, וגלחנו, ימי, ולקטו, באזני, ויהפלל, עונה
 והיו כגברים, ימי, (§ 21, Except. a), ב, with prefix
 התמהמהנו, הידוע, יבא, ונורעה, (= ø), אהלו
 אכלתהו, מלאת, ובים, קרבנם, ויוצא, בשמעו, מאומה
 ארצה, (§ 29, 4, a), (ה and ארץ) ארצה, לבלתי, ויבך

For a further review of these principles, the First Lessons in Translating may be used as exercises in reading.

Give the reason for the changes (or for retaining the original form) in the following exercises, and supply the

proper punctuation where it is omitted. A perpendicular line marks a division of syllables.

שְׂרִי, שָׂד; לָכִי, לָךְ; יִשְׁלַח, יִרְרִים; יִרְדּוּ;
 יִתְּנוּ-לוֹ, יִתֵּן; כָּלֶם, כָּל; עָמִי, עָם; יָרַב, יָרַב; יִקְחָהּ, יִקַּח;
 שָׁעֲרוּ, שָׁעַר; (2, § 21) אִשְׁתּוֹ, אִשָּׁת; יִקְטֹלָהּ, יִקְטֹל;
 אֲתוֹן, שָׁם-בָּנוּ, שָׁם; אֵיבָךְ, אֵיב; חָקוּ, חָק; וְיִלְךְ, וְיָלַךְ;
 יִשְׁדֶּם, יִשָּׂד; נוֹלַד-לוֹ, נוֹלַד; צָפְנָה, צָפֹן; אֲתָנוּת;
 זָעַקָה, זָעַק; חָבּוּ, חָךְ; (c. Exc. § 21) בָּקְרָם, בָּקַר;
 לָדַת, נִצְחִי, (a, § 22, 2, compared with § 28, 4) נִצַּח;
 בָּרַךְ (for מִחֲרֵן); (4, § 28) לְדוֹתֵי (י);
 יָדָךְ; (3, § 25) הִבְטֵנָא, הִבֵּט; אִמָּךְ, אִם; (בָּרַךְ;
 מִחֲלָב; (ו and אֲנִי) וְאֲנִי; (ב and תָּמוּל) תָּמוּל; יָדָךְ;
 and יָמִי) בָּיָמִי; כִּבְדִּי, כִּבֵּד; יִקְיָמֵנוּ, יָקִים; (מִחֲלָב for
 עֲצִי) וְעֲצִי; (4, § 28) גִּשְׁנָה (ה), גִּשָּׁן; (a, 1, § 24, b),
 קָרַבְךְ (ה), קָרַב; זִרְעָם (כֶּם), זָרַע; (ו and
 (י) קָדַשׁ; בִּפְרֶךְ (ה); בִּפְרִי (י), בִּפְר; דְּבָנָשִׁי (י);
 נֶאֱצוּ, נֶאֱצוּ; עֲנִיךְ (ה), עָנִי; אֵיל, אֵיל; קִדְשׁוֹ.

SECTION VII.

[§§ 30 — 37.]

INFLEXION OF THE VERB.

[§§ 38 — 53.]

The *sufformatives* employed in the inflexion of the Præt., Imp., and Fut., and the *præformatives* of the Fut. (§ 44, 1. § 47, 1, 2), are the same in all the conjugations, and are presented in the following table, which contains also references for explanation of the variations from the several ground-forms.

<i>Præt.</i>	3 m.	קָטַל			
	3 f.	הָ	§ 27, 3, b, Sect. V. I, 1.		
	2 m.	תָּ	Sect. V, I, 2, (1).	} <i>Piel</i> } <i>Hiph.</i> § 51, 1. } § 52, 1.	
	2 f.	תָּ	(ib.)		
	1.	תִּי	(ib.)		
<i>Plur.</i>	3.	וּ	(as 3 f.)		
	2 m.	תָּם	§ 27, 3, a, Sect. V, I, 2, (2), a.	} ibid. } ibid.	
	2 f.	תָּן	(ib.)		
	1.	נָו	(as 2 m. sing.)		
<i>Imp. m.</i>		קָטַל			
	f.	יָ	קָטַלִּי } § 27, 3, b, Sect. V.,		
<i>Plur. m.</i>		וּ	קָטְלוּ } I, 1. & II, 2. § 28, 1		
	f.	נָה	Sect. V, I, 2, 1.	} { <i>Niph.</i> קָטַלִּי* <i>Hiph.</i> הִקְטִילִּי <i>Hoph.</i> הִקְטַלִּי <i>Hithp.</i> הִתְקַטַּל } § 19, 3, b.	
<i>Fut.</i>	3 m.	יָ	Sect. V, II, 1.		
	3 f.	תָּ	} § 28, 1.		
	2 m.	תָּ			
	2 f.	תָּ	(as <i>Imp. Sing. f.</i>)		
	1.	יָ			
<i>Plur.</i>	3 m.	וּ			
	3 f.	נָה	(as <i>Imp. pl. f.</i>)		
	2 m.	וּ			
	2 f.	נָה			
	1.	יָ	(as <i>sing. 3 m.</i>)		

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from ' to the shorter vowel _ (Compare § 27, Rem. 1) in *Hiph. Fut.* as well as that from ' to _ in *Hiph. Præt.*, and from _ to _ in the *Præt.* of the Verb mid. *E*, and of *Piel*, — Pattahh having, in the formation of the verb, arbitrarily come in place of ' and _ merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms †

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

(in connexion with the section referred to at the head of each) and give the reason for every deviation from the general form given in Parad. *B.* E. g. *Inf. const. Niph.* הִקְטִיל; Parad. *D* (§ 22, 1. § 27, 2, *b*), Parad. *I* (ibid.): *Præt.* 3 *m. Niph.*, *Hiph.*, and *Hoph.*, נִקְטַל, הִקְטִיל, הִקְטִיל; Parad. *D* (§ 22, 3, Rem. 2, *b*); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*, for *Hoph.* comp. § 52, Rem. 9); Parad. *K* (§ 24, 1, *a*, and 2, *b*, compared with § 68, 2); Parad. *L* (§ 24, 2, *b*. § 69, 1); Parad. *O* (§ 27, 2, *c*). — *Imp. Kal*, קָטַל, כָּבַד (§ 46, 1. Rem. 1); Parad. *H* (§ 19, 3, *a*); Parad. *K* (ibid.); Parad. *O* (§ 27, 2, *c*). — *Fut. Kal*, יִקְטֹל, יִכְבֹּד; Parad. *D* (§ 22, 3. § 28, 2); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*); Parad. *I* (§ 67, 1, —); Parad. *K* (§ 68, 1); Parad. *L* (§ 24, 2, *a*).

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, — or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. בָּקַר *to visit* (prop. *he visited*, § 39, note), לָמַד *to learn*, קָצַח *to cut off*, דָּבַד *to tread*: *I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; Piel, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; Niph. I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; Pual, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut off (Part.), cut thou off (f.), Hoph. I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we shall*

—, thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, Hiph. he hath caused to tread, they have —, I have —, ye (m.) have —, she hath —, thou (f.) hast —, cause ye (m.) to tread, cause thou (f.) —, cause ye (f.) —, he will cause to tread, I will —, ye (f.) will —, she will —, they (m.) will —, thou (f.) wilt —, ye (m.) will —.

SECTION VIII

[§§ 78 — 93.]

DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are § 33, 1—4. § 86—91.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State*. By this is meant the state of the noun when it is connected, in grammatical *construction*, with a following one for expressing the relation of the Genitive (§ 87, 1). The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away (§ 27, 3, a); a long and mutable vowel in a final closed syllable is shortened (§ 27, 1.) E. g. דָּם, blood; blood of bullocks, דָּם פָּרִים*: דָּבָר, word; word of God, דְּבַר

* Pronounced together, as a single word, expressing the compound idea *bullock's*.

פְּקִיר, *prefect*; *prefect of the Levites*, פְּקִיר אֲלֵהִים; *hand, dual*, יָד, הַיָּדַיִם; *hands*; *hands of the artist* (*artist's hands*), יְדֵי חָרֵשׁ (§ 87, 2, a); *words* (§ 27, 3, a); *words of peace*, דְּבָרֵי שָׁלוֹם (the ultimate and penult vowels of דְּבָר being both mutable, § 27, 3, and hence דְּבָרֵי שָׁלוֹם

Rem. In some forms of the noun (see Paradigms VII, VIII, b, IX,) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol: comp. § 74, 1, remarks 3d ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V, I, to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. — Parad. VII. follows (with one exception, b, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong (§ 91, expl. 7). Comp. § 27, 3, b, and the two modes of receiving an accession which begins with a vowel, Sect. V, I, 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms קָדַשׁ, סִפָּר, מָלַךְ (§ 83, 11). This root, when it has no addition at the end, always appears under the forms סִפָּר, מָלַךְ (§ 27, Rem. 2, c), קָדַשׁ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh (§ 22, 2, a. § 28, 4); with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained: e. g. זָרַע, from זָרַע; נָעַר, from נָעַר.

blood. Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word (§ 119, 3); as קָדַשׁ, *word-of-holiness* (for *holy word*); דְּבָר קָדְשׁוֹ, *his word-of-holiness* = *his holy word*.

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, b.

Some nouns of the form מִלְכָּךְ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given,* as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 88) at the end. E. g. אֶרֶץ *land*, אֶרְצִי (Num. 10 : 30) *my land*; the suffix form or monosyllabic root is therefore אֶרֶץ : בֶּטֶן *womb*, בֶּטְנִי (Gen. 25 : 23) *thy womb* : suffix form בֶּטֶן .

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.

a) From verbs עָו , and עִי , (§ 84, IV. 11), מוֹת for מוֹתֵי (§ 24, 2, b), בֵּית for בֵּיתֵי (ibid.); with a helping vowel מֵוֹת (§ 27, 2, a), בֵּיתֵי (§ 28, 4), which is always its form except when some addition is made at the end.

b) From verbs לָה (§ 84, V. 11), פָּרִי , אֲרִי , לָחִי , חָלִי . These forms would, by analogy, take a helping vowel (פָּרִי , &c.), and hence are properly ranked with Segholates, though, on account of their final feeble letter, they take the forms פָּרִי , אֲרִי , לָחִי , חָלִי (§ 24, 1, b. § 27, 3, b). For their inflexion, see § 91, expl. 6, Rem. 6.

4. Declension of Feminine Nouns. (§§ 92, 93.)

a) The original fem. termination ת , which in the *absol. sing.* usually appears in the weakened form תֵּ (§ 79, 2, comp. § 89, 4), remains unchanged in the *constr. st.* and before a *suff.* beginning with a consonant; comp. Sect. V, I, 2, 2, a. E. g. שָׁנָה , *constr.* שָׁנָה , with *suff.* שָׁנָתְכֶם . But if the accession begins with a vowel, the final closed syllable becomes an open one (Sect. V, I, 1), and ֵ is lengthened to ֶ ; as שָׁנָתִי § 27, 2, a. The final ת also unites itself with the *suff.* ִי (§ 90, 2, c) with the same effect on the preceding vowel; e. g. תּוֹרַתִּי .

b) The *fem. plur.* ending וֹת suffers no change in the *constr. st.*, and only the preceding vowels (if mutable) are affected by this position of the noun. In the Plural, all suffixes are of course attached to this shortened form; comp. § 93.

* as in the Lexicon of Gesenius.

DECLENSION

Parad.	II.	III.	IV.
<i>constr.</i> § 87, 1. § 27, 1.		§ 87, 1. comp. § 27, 3, a.	§ 87, 1. § 27, 1, & 3, a.
<i>light suff.</i> Sect. V. I, 1.		§ 27, 3, a.	§ 27, 3, a. Sect. V. I, 1.
<i>grave suff.</i> { (a) expl. 2, Rem. (b) Sect. V. I, 2, (2), c.		Sect. V. I, 2, (2), b.	§ 27, 3, a, & 1. Sect. V. I, 2, (2), c.
<i>Plur. absol.</i> (as <i>sing. light suff.</i>)		—	—
<i>constr.</i> § 87, 2, a. § 27, 3, a.		§ 87, 2, a.	§ 87, 1. § 27, 3, § 28, 1. Sect. [V. II, 3, †]
<i>light suff.</i> § 91, b.*		—	—
<i>grave suff.</i> § 89, 2.		—	—
<i>Dual absol.</i> § 86.		§ 22, 2, b, 2d ¶.	(as <i>plur. absol.</i>)
<i>constr.</i> (as <i>plur. constr.</i>)			(as <i>plur. constr.</i> See Sect. [V. II, 3, note.]

Parad.	d.	VI.
<i>constr.</i> (<i>absol. & constr.</i>) § 22, 2, Rem. 1.		b, c, e, f. **
<i>light suff.</i> expl. 6. Sect. V. I, 3. § 22, 3.		Sect. V. I, 3. § 27, 1, (f) comp. [§ 22, 3, Rem. 2, b. § 9, 2, a.
<i>grave suff.</i> (ib.) § 28, 3.		(ib.) (f) § 28, 3. § 9, 3, b.
<i>Plur. absol.</i> expl. 6.		— (c & f) Rem. 3.
<i>constr.</i> (ib.)		— § 27, 1, b.
<i>light suff.</i> § 91, b.*		—
<i>grave suff.</i> § 89, 2.		—
<i>Dual absol.</i>		{ (b) comp. expl. 6, Rem. 1, 2d ¶. (c) § 27, 1.
<i>constr.</i> § 87, 2, a.		

** A dash denotes that the same reference

* The light suffix everywhere takes the place of the Plur. as well as Dual termination.

† It would be more simple to derive this form, and the next but one, immediately from the *Plur. absol.*, applying the rule given Sect. V. II, 2. No. 3 of that Sect. added merely to preserve the representation given in the Grammar.

OF NOUNS.

V.	IV, l & V, c.	VI. a.
{ (b) as in Parad. IV. { (a & b) expl. 5.	{ § 22, 3.	(<i>absol. & constr.</i>) expl. 6, Rem. 1.
—		expl. 6. Sect. V. I, 3.
— comp. expl. 5.	{ § 23, 3.	(ib.)
—		expl. 6.
—	§ 22, 3.	(ib.)
—	—	—
—	—	—
—	§ 22, 3.	
		§ 87, 2, a.

VII	VIII.	IX.
no. 1. Rem. ††	(b) no. 1. Rem.	no. 1. Rem. § 87, c.
§ 27, 3, b.	{ expl. 8. comp. § 66, 3. § 27, 1.	{ comp. § 74, 19.
§ 27, 1.		
{ (a) as <i>sing. l. suff.</i> { (b) § 86, 4. Sect. V. I, 1.	(b) § 86, 2.	
{ (b) no. 4, b.	{ § 25, 3. (b) no. 4, b.	
(as <i>plur. absol.</i>)	(b) § 27, 1.	
§ 87, 2, a.	—	

is to be made as in the preceding column.

|| The Dual termination is appended to the monosyllabic root, except in derivatives from verbs ^aלָּ (see VI. i).

** Parad. f follows in its inflexion the analogy of the kindred forms קָרַע &c though, on account of the composite Sheva under the guttural, the first syllable remains an open one.

†† But before Maqqeph, as שָׁם-וְנָּו.

מִגֵּן and אֶתֶּם, מִרְעִים, מִרְעָה; מִגְנִים, מִגְנִי, מִגֵּן
 נִכְבְּדִיהָ, נִכְבְּדִי, נִכְבְּדִים; מִעֲדָנִים and מִעֲדָנִי; אֶתֶּם
 נִכְבְּדִיהֶם. IX. Seghol is sometimes retained in the
constr. st. as in מִשְׁנָה, רִעָה.

SECTION IX.

EXERCISES IN ANALYSIS.

1. לִשְׁמִי, *to my name*: שֵׁם *name*, Parad. VII.; י, *my*,
 שְׁמִי *my name*; ל, *to* (§ 100, 2); לִשְׁמִי (Sect. V. II, 1),
 לִשְׁמִי (§ 28, 1).

2. בְּיָדִי, *in my hand*: ב, § 100, 2; יָד *hand*, Parad.
 II.—Write in Hebrew, *in our hand,* in thy (m.) hand*,
 § 89, — *in thy (f.) hand, in your (m. and f.) hand*,
 (§ 91, Expl. 2, Rem.).

3. וּבְיָדֶךָ, *and in thy (m.) hand*: ו, conj. ו *and*, § 102,
 Rem.

4. מִיָּדֶךָ, *from thy (m.) hand*: מִן *from*, § 97, 1,
 2d ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb.
from his, her, thy (f.) hand, your (pl. f.) hand.

5. יָדַיִם, *hands*; Dual number, § 86 b, Parad. II.
 עֵשָׂו, *hands of Esau*: כִּידֵי עֵשָׂו, *as Esau's hands*;
 ב, § 100, — כִּידֵי, Sect. V. II, 1, כִּידֵי (*kīy-dhē*), § 28, 1,
 כִּידֵי, § 24, 1, a: וּבִידֵיכֶם, *and in (with) your (pl. m.)*
hands; יָדֵיכֶם, (Dual with suff.) ב, § 102, Rem.

6. כְּבוֹד *glory*; הַכְּבוֹד (§ 35) *the glory*; כְּכָבוֹד =
 כְּהַכְּבוֹד (with prep. ב, § 100, and art. § 35, Rem. 2.
 § 19, 3, b), *according to the glory*.

7. מִכְּבֵּדֶךָ, *from thy pitcher*: מִן, כֵּר (Parad. VIII.), כֵּי.

8. מֵאֶרֶץ, *from thy land*: מִן, § 22, 1. § 27, 2, b.
 אֶרֶץ, *monosyl. root* אֶרֶץ, Sect. VIII. 3. V. I, 3. Parad.
 VI. a.

* The exercises on the suffix pronouns may be written with the table of suffixes
 before the eye of the student, or from memory, as the teacher shall direct. — The
 lexicon should be consulted on each of the elements given in the analysis.

9. בַּעֲתוֹ, *in its season*: עֵת, בָּ (Parad. VIII.), ו.
10. בְּיָמֵינוּ, *in his right hand*: יָמִין, בָּ (Parad. III.), ו.
11. מִקְרִבָּךְ, *from thy midst*: מִן, קִרְבִּי (lit. *inward part*, Parad. VI. suffix form קִרְבִּי, Sect. VIII. 3, Rem.), ה. Write in Heb. *in our midst*, and *in thy (f.) midst*, *from their midst*; *my inward parts* (light suff. § 91, b), and *in his inward part*, and *in their inward part*, *in my inward part* (*within me*), *in your inward parts*.
12. עַם people; הָעָם the people, הָ art., § 35; זִקְנֵי הָעָם *elders of the people*, זִקְנֵי plur. constr. Parad. V.; וּמִזִּקְנֵי הָעָם and of (the) *elders of the people*, ו no. 3.
13. בְּעָנִי, *on my affliction*, בָּ, עָנִי (orig. monosyl. root עָנִי, Sect. VIII. 3, b, Parad. VI. § 91, expl. 6, Rem. 6; like חָלִי, with suff. חָלִי, suff. י).
14. וְהָאֲבָנִים, *and the stones*: יִם plur. ending; אֶבֶן stone, Parad. VI.; הָ article, § 35, 1; ו.
15. וְלָקַחְתִּיךָ, *and I have taken thee*: וְלָקַחְתִּיךָ; לָקַח, Kal Præt. 1 Sing. לָקַחְתִּי I have taken, with suff. לָקַחְתִּיךָ (§ 57, table. and 3, a; tone, § 58, 2. — § 27, 3, a); ו. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*.
16. לָקַחְתָּנוּ, *thou hast taken us*: Præt. 2 m. sing. לָקַחְתָּ.
17. לָקַחְנִי, *he took me*: לָקַח and גָּ, § 57, 3, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them*, and *you (m. and f.)*.
18. כְּמִשְׁלוֹ, *according to his ruling*: מִשַּׁל he ruled; Inf. constr. מִשַּׁל (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. מִשְׁלוֹ (· = ם), § 60, 1. § 91, expl. 6, Rem. 4, *his ruling*; בָּ, § 100.
19. בְּמִלְכוֹ, *when he reigned* (began to reign), lit. *in (or at) his reigning*.
20. בְּאֲכָלֵנוּ, *he ate*, Inf. constr. אָכַל; אָכַלְנוּ, *when we ate (or eat)*, lit. *in (at the time of) our eating*. — The

principles of punctuation admit of another form (§ 60, Rem. 2); אַכְלֶם (§ 27, 1, a. Sect. V. I, 2, (2), c), with prefix בּ; בְּאֶכְלֶם (§ 28, 2), *in your eating* = *when ye eat*.

21. וּבְדַבְרִי, *and when I speak*, — lit. *and in my speaking*; דִּבֵּר (like קָטַל), *Inf. constr. Piel* of דָּבַר. Give the forms with other suffixes.

22. לִשְׁכְּנִי, *that I may dwell (there)*, lit. *for (in order to) my dwelling*; יִשְׁכֵּן (*Inf. constr. of שָׁכַן*), לְ (§ 100. § 129, 2).

CHRESTOMATHY.

THE following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. — The first examples of the Irregular Verb are of the classes ʔ and ʕ . Verbs ʔ and ʕ occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time : but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123 — 126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the notes (designed merely to aid the learner in his first grammatical study of the language) the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help."

In the First Lessons the usual sign of the accent (>) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

FIRST LESSONS IN TRANSLATING

- 1 דבר יהוה:
- 2 שמעו דבר יהוה:
- 3 אני יהוה אלהיכם:
- 4 לא שמעתם בקולי:
- 5 ידנינו לא שפכו את הדם הזה:
- 6 את-קלך שמעתי בגן:
- 7 הנה עצמד ובשרך אנחנו:
- 8 הוא-שכב על-מטתו:
- 9 דבר אל-כל-עדת בני-ישראל:
- 10 התלכי עם-האיש הזה:
- 11 ברכי נפשי את-יהוה:
- 12 חזק הרעב בכל-הארץ:
- 13 כי לקח טוב נתתי לכם:
- 14 לא ירד בני עמכם:
- 15 עמר בשער בית יהוה:
- 16 האלהים מצא את-עון עבדי:
- 17 שלחני כי עלה השחר:
- 18 מה אעשה לעם הזה:
- 19 בעצב תלדי בנים:
- 20 וכוס פרעה בידו:

- 21 בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח:
 22 כִּי שִׁמְעַת לְקוֹל אִשְׁתְּךָ:
 23 מִה־אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה:
 24 לֹא־תִקַּח אִשָּׁה מִבְּנוֹת כְּנָעַן:
 25 הוּא יָדַע יִצְרָהוּ:
 26 וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל:
 27 תּוֹרָתִי אֶל־תִּעְזְבוּ:
 28 כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבוֹ וְאֶת־לֵב עֲבָדָיו.
 29 אֶת־קִשְׁתִּי נָתַתִּי בַּעֲגֹן:
 30 נָצַר בְּנֵי מִצְוֹת אֲבִיךָ:
 31 נָתַתִּי לָכֶם אֶת־כָּל:
 32 הַזֹּאת חֲשַׁבְתָּ לְמִשְׁפָּט:
 33 דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו:
 34 אֶת־מִי חֲרַפְתָּ וְגִדַּפְתָּ:
 35 מִה־תִּנְסֹן אֶת־יְהוָה:
 36 כָּל־אֵלֶּה שִׁלְפִי חָרַב:
 37 הַגִּידָה־נָא שְׁמֶךָ:
 38 אֶל־אַרְצִי וְאֶל־מוֹלַדְתִּי אֵלֶּךָ:
 39 זָכַחְתֶּם לֹא־עָרְבוּ לִי:
 40 שִׁלַּף חֶרֶבְךָ וְדִקְרָנִי בָּהֶ:
 41 שִׁלַּח עָמִי וְיַעֲבְדֵנִי:
 42 שְׁלוֹם לָהֶם וְשְׁלוֹם לְעִזְרָךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ:
 43 לָכוּ עֲבָדוּ אֶת־יְהוָה:
 44 שִׁמְעַתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלָי:
 45 הִנֵּה הִכְסֵּף אֶתִּי אֲנִי לְקַחְתִּיו:
 46 שִׁמְעוּ בָנִים מוֹסֵר אָב:

47 לֹא־תִקַּח לָהּ אִשָּׁה וְלֹא־יִהְיוּ לָהּ בָּנִים וּבָנוֹת בְּמָקוֹם

הַזֶּה:

48 מֶלֶאכָה הָאָרֶץ קִנְיָנֶיהָ:

49 מִה־יִּסְכּוֹן־לָהּ:

50 מִה־תַּעֲשֶׂה־לָּו:

51 בְּנֵי שְׁמֹר אֲמָרִי וּמִצּוֹתֵי תִצְפֹּן אִתָּךְ:

52 מִחֵר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בָּאָרֶץ:

53 וְיִשְׁכַּר עֲבָדֶיךָ אֶתֶּן לָהּ כָּל אֲשֶׁר תֹּאמַר:

54 עִם הָאָרֶץ יִרְגְּמָהּוּ בְּאֶבֶן:

55 וְעָתָה הַצִּילֵנוּ מִיַּד אֲבֹתֵינוּ וּנַעֲבֹדָךְ:

56 בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתֶּהֱוֶן:

57 וּבִרְכָּךְ יְהוָה וַיִּשְׁמְרֶךָ:

58 תִּתֵּן בְּיָדֵנוּ זִבְחִים:

59 אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנָּעַר:

60 אֲנֹכִי הָעֹלִיתִי אֶתְכֶם מִמִּצְרַיִם:

61 לָהּ אֶתֶּן אֶת־אֶרֶץ כְּנָעַן:

62 סִפְרוּ־לָנוּ אֲבוֹתֵינוּ:

63 קַח בְּיָדְךָ אֲבָנִים גְּדֵלוֹת:

64 בַּיָּמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל:

65 וּמִטֶּר לֹא־נָתַךְ אֶרְצָה:

66 אֶל־הַמִּזְבֵּחַ לֹא יָגֵשׁ כִּי־מוֹם בּוֹ:

67 בְּזֹאת אֲדַע כִּי בָנִים אַתֶּם:

68 גִּטָּה יָדְךָ עַל־הַשָּׁמַיִם:

69 תִּנּוּ־לָנוּ מַיִם וְנִשְׁתָּה:

70 אֶהְיֶה עִמָּךְ:

71 כָּלֵם בְּחֻכְמָה עֲשִׂיתִי:

- 72 הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב:
 73 לְכִי־אַתָּה מַלְכִי עָלֵינוּ:
 74 מָה רָאוּ בְּבִקְהָה:
 75 וְאַתֶּכֶם יִהְיוּ אִישׁ אִישׁ לַמָּטָה:
 76 וַיַּעַל עֹלָת בַּמִּזְבֵּחַ:
 77 אֶת־רַעְבּוֹן בְּתִיבֶם קָחוּ וּלְכוּ:
 78 וְאַנְחֵנוּ לֹא־נוֹבֵל לַתֶּת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ:
 79 צֵא מִן־הַתֵּבָה אִתָּהּ וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי־בְנֶיךָ אִתָּךְ:
 80 וְאִין מַיִם לְשִׁתְּת הָעָם:
 81 בּוֹטַח בְּעֵשְׂרוֹ הוּא יָפֹל:
 82 גֵּר הָיִיתִי בָאָרֶץ נִכְרִיָּה:
 83 וַעֲתָה אֲשִׁיכֶנוּ לָךְ:
 84 כִּי עָפַר אִתָּה וְאֶל־עָפָר תָּשׁוּב:
 85 לֹא־טוֹב הָיִיתָ הָאָדָם לִבְרוֹ:
 86 וְאַנִּי הִגַּנִּי מִקִּים אֶת־בְּרִיתִי אִתְּכֶם:
 87 לְמַתִּי אֶעֱתִיר לָךְ וּלְעַבְדֶּיךָ וּלְעַמֶּךָ:
 88 לָמָּה תִכָּה רַעְיָה:
 89 כִּי שָׁמַע בִּי אֱתוֹ מִשְׁחוֹ לְמֶלֶךְ תַּחַת אֲבִיהוּ:
 90 בִנְךָ אֲשֶׁר אִתָּן תַּחֲתֶיךָ עַל־בֶּסֶאֶךָ הוּא־יִבְנֶה הַבַּיִת
 לְשִׁמִּי:
 91 עֲשֵׂה נַעֲשֵׂה אֶת־נִדְרֵינוּ אֲשֶׁר נִדְרָנוּ:
 92 עָלוּ כִּי מָחָר אֶתְנֶנוּ בִּידְךָ:
 93 הֵן קָלָתִי מָה אֲשִׁיכֶךָ:
 94 וְכִי־יִגֹּר אִתָּךְ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ:
 95 קְרָשִׁים תַּהֲיוּ כִּי קְדוֹשׁ אָנִי:
 96 עַל־מִי חַרִּימוֹת קוֹל:

- 97 כֹּה אָמַר יְהוָה לֹא־תֵעָלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם:
- 98 אֶל־יִשְׂאָק אֶל־הָיָה אֲשֶׁר אִתָּה בּוֹטַח בּוֹ:
- 99 מִה־תְּרִיבוֹן עַמִּי:
- 100 כִּי טוֹבַת מִרְאָה הִיא:
- 10 מה־רְבוּ מַעֲשֵׂיךָ:
- 10 לָכֵה אֶתְנוּ וְהִטְבֵּנוּ לָךְ:
- 10 אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעֶךָ בָּא:
- 10 בּוֹזַעַת אֶפְיָה תֹאכַל לֶחֶם עַד שׁוֹבֶכָה אֶל־הָאֲדָמָה:
- 105 הִנֵּה עִם בָּא מֵאֶרֶץ צָפוֹן:
- 106 כִּי זָכַר אֶת־דְּבַר קִדְּשׁוֹ:
- 107 לָךְ אֶל־נִמְלָה עֲצָל רָאָה דְּרָכֶיהָ וְחָכָם:
- 108 אֶל־תִּכָּר בְּרִיתְךָ אֶתְנוּ:
- 109 שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי־מֵאֲתִי נִהְיָה הַדְּבַר הַזֶּה:
- 110 אֲבִיךָ הַכְּבִיד אֶת־עַלְנוּ וְאִתָּה הִקַּל מַעַלְנוּ:
- 111 כִּי פָתָאם יָבֹא הַשֹּׁדֵד עָלֵינוּ:
- 112 וְלֵה אָמַר עָלִי לְשָׁלוֹם לְבִיתְךָ:
- 113 וְעַתָּה אֲבִי הָעַמִּים עֲלֵיכֶם עַל כְּבֹד וְאֲנִי אֲסִיף עַל־עַלְכֶם:
- 114 וּמִסָּף אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיָּאֵר קַח בְּיָדְךָ:
- 115 עַל־מִי הָרִימוֹת קוֹל וּתְשֵׂא מְרוֹם עֵינֶיךָ:
- 116 וְיָקָם וַיֵּלֶךְ מִנוּחַ אַחֲרֵי אִשְׁתּוֹ:
- 117 וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וְנִתְקַנְנוּהוּ מִן־הָעִיר אֶל־הַמִּסְלֹת:
- 118 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם:
- 119 אַתָּם תִּמְעָלוּ אֲנִי אֶפִּיץ אֶתְכֶם בְּעַמִּים:

120 לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִתַּחַתָּיו
שְׁלֹשֶׁת יָמִים:

121 בְּעוֹד שְׁלֹשֶׁת יָמִים יֵשֵׁא פֶרְעָה אֶת־רָאשֵׁי הַיָּמִינִים
עַל־בִּגְדָה וְנָתַתָּ כּוֹס־פֶּרְעָה בְיָדוֹ:

122 שָׁמְעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי
לְעָם:

123 עֲנֵלֶת בָּקָר תִּקַּח בְּיָדָהּ וְאַמְרָתָהּ לְזִבְחִי לִיהוָה בָּאתִי:
מִזֶּה בְיָדָהּ וַיֹּאמֶר מֹשֶׁה:

125 וְאַתָּה קַח־לָהּ מִכָּל־מֵאֵכָל אֲשֶׁר יֵאָכֵל:

126 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוֹ מִפָּרָן אֲרָם וַיִּבְרָךְ
אֹתוֹ:

GENESIS, CHAPTER XII.

- 1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לךְ-לֹה מֵאֲרֻכָּה וּמִמּוֹלַדְתָּהּ
 2 וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֲרָאָהּ: וְאַעֲשֶׂה לְנֹוֹי
 3 גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְהָ שְׁמִי וְהָיָה בְרָכָה: וְאֶבְרַכְךָ
 4 מִבְּרַכְיָהּ וּמִקְלָלָהּ אֲאָר וּנְבָרְכֻוּ בָךְ כָּל מִשְׁפַּחַת
 5 הָאָדָמָה: וַיֵּלֶךְ אַבְרָם בְּאֲשֶׁר דִּבֶּר אֱלֹוֹי יְהוָה וַיֵּלֶךְ
 6 אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֶשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ
 7 מִחָרָן: וַיָּקַח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-
 8 אָחִיו וְאֶת-כָּל-רִכְוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּגְפָשׁ
 9 אֲשֶׁר-עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶצָה כְּנָעַן וַיָּבֹאוּ
 10 אֶרֶצָה כְּנָעַן: וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכָם
 11 עַד אֵלֹון מוֹרָה וְהַכְנַעֲנִי אָז בְּאֶרֶץ: וַיֵּבֶא יְהוָה
 12 אֶל-אַבְרָם וַיֹּאמֶר לִזְרַעְךָ אִתָּן אֶת-הָאָרֶץ הַזֹּאת
 13 וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו: וַיַּעֲמֵק מִשָּׁם
 14 הַהִרָה מִקְדָּם לְבֵית-אֵל וַיֵּט אֶהְלָה בֵּית-אֵל מִיָּם
 15 וְהָעִי מִקְדָּם וַיִּבֶן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם
 16 יְהוָה: וַיִּסַּע אַבְרָם הָלוֹךְ וְנֹסֵעַ הַנִּגְנָבָה: פ
 17 וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרַיִמָּה לְנוֹר שָׁם
 18 כִּי-כָבֵד הָרָעַב בְּאֶרֶץ: וַיְהִי בְּאֲשֶׁר הִקְרִיב לְבֹוֹא
 19 מִצְרַיִמָּה וַיֹּאמֶר אֶל-שָׂרִי אִשְׁתּוֹ הִנֵּה-נָא יָדַעְתִּי
 20 כִּי אִשָּׁה יִפְתַּח-מִרְאָה אֹתָהּ: וְהָיָה כִּי-יֵרָאוּ אֹתָהּ
 21 הַמִּצְרַיִם וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאַתָּה יָחִיו:
 22 אָמְרִי-נָא אֲחַתִּי אֲתָה לְמַעַן יִטְבַּלִּי בְּעִבְדֶּיךָ וְחִיתָה

14 נִפְשִׁי בְּגִלְלָךְ: וַיְהִי כִּבְּוֹא אֲבָרָם מִצְרֵימָה וַיֵּרְאוּ
 15 הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד: וַיֵּרְאוּ אֹתָהּ
 שְׂרֵי פֶרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פֶּרְעֹה וַתִּקַּח הָאִשָּׁה
 16 בֵּית פֶּרְעֹה: וּלְאֲבָרָם הֵיטִיב בְּעַבְדוּתָהּ וַיְהִי־לָהּ צֹאן־
 וּבָקָר וַחֲמִלִים וְעַבְדִּים וְשִׁפְחֹת וַתַּהַנֶּת וְגַמְלִים:
 17 וַיִּגְדַּע יְהוָה אֶת־פֶּרְעֹה נֹנְעִים גְּדִלִים וְאֶת־בֵּיתוֹ
 18 עַל־דְּבַר שְׂרֵי אִשָּׁת אֲבָרָם: וַיִּקְרָא פֶּרְעֹה לְאֲבָרָם
 וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִגַּדְתָּ לִּי כִי
 19 אִשְׁתְּךָ הִוא: לָמָּה אָמַרְתָּ אֲחֹתִי הִוא וַאֲקַח אֹתָהּ
 20 לִי לְאִשָּׁה וְעַתָּה הִנֵּה אִשְׁתְּךָ קָח וְלָךְ: וַיֵּצֵאוּ עָלָיו
 פֶּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אוֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־
 אֲשֶׁר־לוֹ:

CHAPTER XIII.

1 וַיַּעַל אֲבָרָם מִמִּצְרַיִם הִוא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט
 2 עִמּוֹ הַגִּנְבָּה: וְאֲבָרָם כָּבֵד מְאֹד בְּמִקְנֵה בְּכֹסֶף
 3 וּבִזְהָב: וַיֵּלֶךְ לְמִסְעָיו מִגֵּב וְעַד־בֵּית־אֵל עַד־הַמִּקְוֹם
 אֲשֶׁר־הָיָה שָׁם אֵהְלָה בַּת־חֶלֶה בֵּין בֵּית־אֵל וּבֵין
 4 הָעֵי: אֶל־מִקְוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שָׁם בְּרֹאשֻׁנָּה
 5 וַיִּקְרָא שָׁם אֲבָרָם בְּשֵׁם יְהוָה: וְגַם־לָלוֹט קָהֵלֶךְ
 6 אֶת־אֲבָרָם הָיָה צֹאן־וּבָקָר וְאֵהְלִים: וְלֹא־נָשָׂא אֹתָם
 הָאָרֶץ לְשִׁבְתָּ יַחְדָּו כִּי־הָיָה רִכּוּשָׁם רָב וְלֹא יָכֻלוּ
 7 לְשִׁבְתָּ יַחְדָּו: וַיַּהֲרִיב בֵּין רֹעֵי מִקְנֵה־אֲבָרָם וּבֵין

רָעִי מְקַנְה־לוֹט וְהִכְנַעְנִי וְהִפְרֹדִי אֲזִי יֹשֵׁב בְּאֶרֶץ:
 8 וַיֹּאמֶר אַבְרָם אֶל־לוֹט אֶל־נָא תְהִי מְרִיבָה בֵּינִי
 וּבֵינָךְ וּבֵין רָעִי וּבֵין רַעֲיָה כִּי־אֲנָשִׁים אַחִים אֲנַחְנוּ:
 9 הֲלֹא כָל־הָאָרֶץ לִפְנֵיךְ הִפְרֹד נָא מֵעַלִי אִם־הִשְׁמָאֵל
 10 וַאֲמַנָּה וְאִם־הַיָּמִין וְאִשְׁמְאִילָה: וַיִּשְׂא־לוֹט אֶת־
 עֵינָיו וַיֵּרָא אֶת־כָּל־כְּבֹד הַיַּרְדֵּן כִּי כָלָה מִשְׁקָה לִפְנֵי
 שְׁחַת יְהוָה אֶת־סֹדֶם וְאֶת־עַמְלָה בְּנוֹ־יְהוָה בְּאֶרֶץ
 11 מִצְרַיִם בְּאַבְרָהָ זָעַר: וַיִּבְחַר־לוֹ לוֹט אֶת כָּל־כְּבֹד
 הַיַּרְדֵּן וַיִּסַּע לוֹט מִקְדָּם וַיִּפְרְדוּ אִישׁ מֵעַל אָחִיו:
 12 אַבְרָם יֹשֵׁב בְּאֶרֶץ־כְּנָעַן וְלוֹט יֹשֵׁב בְּעָרֵי הַכְּכָר
 13 וַיֵּאָהֵל עַד־סֹדֶם: וְאֲנָשֵׁי סֹדֶם רָעִים וַחֲטָאִים לַיהוָה
 14 מְאֹד: וַיהוָה אָמַר אֶל־אַבְרָם אַחֲרֵי הִפְרֹד־לוֹט
 מֵעַמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן־הַמָּקוֹם אֲשֶׁר־אַתָּה
 15 שָׂם צַפְנָה וְנִגְבָּה וְקִרְמָה וַיָּמָה: כִּי אֶת־כָּל־הָאָרֶץ
 אֲשֶׁר־אַתָּה רֹאֶה לָךְ אֶתְנַנֶּה וְלִזְרַעַךְ עַד־עוֹלָם:
 16 וְשִׁמְתִּי אֶת־זְרַעַךְ בְּעַפְרַי הָאָרֶץ אֲשֶׁר־אִם־יֹוֹכֵל אִישׁ
 17 לְמָנוֹת אֶת־עַפְרַי הָאָרֶץ גַּם זְרַעַךְ יִמָּנֶה: קוֹם הִתְחַלֵּץ
 18 בְּאֶרֶץ לְאַרְבָּה וּלְרַחֲבָה כִּי לָךְ אֶתְנַנֶּה: וַיֵּאָהֵל
 אַבְרָם וַיָּבֹא וַיִּשָּׁב בְּאֵלְנֵי מִמְרָא אֲשֶׁר בְּחִבְרֹן וּבֶן־
 שָׁם מִזְבֵּחַ לַיהוָה:

1. The first part of the document is a list of names and dates, arranged in two columns. The names are written in a cursive script, and the dates are in a more formal, printed style. The list appears to be a record of some kind, possibly a ledger or a list of transactions.

2. The second part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

3. The third part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

4. The fourth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

5. The fifth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

6. The sixth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

7. The seventh part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

8. The eighth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

9. The ninth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

10. The tenth part of the document is a series of paragraphs, each beginning with a date. The text is written in a cursive script, and the dates are in a more formal, printed style. The paragraphs appear to be a record of some kind, possibly a ledger or a list of transactions.

NOTES

ON THE

FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* דְּבַר, Parad. IV.
2. Is. 1: 10. *Hear ye the word of Jehovah.* Art. omitted, as in the form *Jehovah's word*, § 108, 2. שְׁמַע, Parad. F.
3. Judg. 6: 10. *I [am] Jehovah your God.* § 141. אֵלֹהִי, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 89, table.
4. *ibid.* *Ye have not hearkened to my voice.* Position of the negative, § 142, 1. קוֹל, Parad. I. כִּי to, § 100.
5. Deut. 21: 7. *Our hands have not shed this blood.* יָד, Parad. II. — (3)* שָׁפַךְ. (4) § 115, 2, and Note. § 27, 1. (5) art. § 35; דָּם, Parad. II. — (6) § 37, 1, and Rem. 1.
6. Gen. 3: 10. *Thy voice I heard in the garden.* (2) קוֹל, § 8, 4. בְּגֵן = בְּהֶגְלֵן (Sect. IX. 6), גֵּן, Parad. VIII. — § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11: 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) אֶצְמִי (אֶצְמִי), Parad. VI. a. (3) בָּשָׁר, Parad. IV. י, Sect. IX. 3. (4) § 32, table.
8. 2 Sam. 4: 7. *He lay upon his bed.* (2) שָׁכַב, *Kal. Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) מִטָּה, § 93, Parad. A.
9. Lev. 19: 2. *Speak to the whole congregation of the sons of Israel.* דְּבַר, *Piel, Imp.* אָמַר, § 101. אֵל, a noun in the *constr. st.* (*whole of*) from כָּל (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) אֶחָד, § 92, Parad. B, b. (5) בֵּן, § 94, inflected in *plur.* like Parad. II.
10. Gen. 24: 58. *Wilt thou go with this man?* (1) הֲ, § 150, 2, 2d ¶, § 98, 4. הֲלָכִי (see lex. הִלָּךְ, defective verb § 77), *Kal fut.* 2 *f. sing.* of הָלַךְ, Parad. K. (2) § 99, a. (3) אִישׁ, § 94, הֲ art. (4) no. 5, art. § 109, 2.
11. Ps. 104: 1. *Bless, O my soul, Jehovah.* בָּרַךְ, Parad. E, *Piel.* (2) נַפְשִׁי (נַפְשִׁי), Parad. VI. a.

* The words in each sentence are thus indicated, by numbering them from the right.

12. Gen. 41: 57. *Sore was the famine in the land.* Arrangement of words, § 142, 1, *a*. (2) רָעַב, Parad. IV., art. § 35. (3) בָּל, no. 9. (4) אָרָץ (Sect. IX. 8), § 29, 4, *a*, and *c*; Rem. — Article, § 109, 1, Rem.

13. Prov. 4: 2. *For good instruction I give to you.* לָקַח (לִקְחָ), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) נָתַן, Parad. H. § 65, Rem. 3. § 124, 3. (5) § 101, 2, *table, a*. Arrangement, no. 6.

14. Gen. 42: 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרַד, Parad. K. (3) no. 9. (4) § 101, Rem. 2.

15. Jer. 7: 2. *Stand in the gate of the house of Jehovah.* (2) שָׁעַר (שַׁעַר), Parad. VI. d. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) פֶּתַח, § 94. Sect. VIII. 3, *a*. Parad. VI. h.

16. Gen. 44: 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. O; with plur. nominative § 143, 2. (4) עָוֹן, Parad. III. § 8, 4. Art. omitted (no. 15). (5) עָרַב (עֲרִיב), Parad. VI. *a*.

17. Gen. 32: 27. *Let me go, for the morn ariseth.* שָׁלַח, Parad. F, Piel Imp. שָׁלַח, with suff. גִּי. (§ 57, *table*, — and 3, *b*); for the falling away of the final vowel, § 27, 3, *b*. Accent (:) = to a comma or semicolon, (§ 15, 3), class II, 5. — כּ, § 21, 1, comp. Sect. III. (3) Parad. D and P. (4) שָׁחַר (שַׁחַר), Parad. VI. d.

18. Ex. 17: 4. *What shall I do to this people?* (1) § 37, 3. (2) עָשָׂה, Parad. D and P, Kal fut. 1 Sing. (3) = לְהַעֲשֶׂה, Sect. IX. 6. עָם, Parad. VIII. *a*. (4) no. 5.

19. Gen. 3: 16. *In sorrow shalt thou bring forth children.* עָצַב (עֲצִיב), Parad. VI. *a*. (2) יָלַד, Parad. K. (3) no. 9.

20. Gen. 40: 11. *And Pharaoh's cup [was] in my hand.* (1) כּוֹס, Parad. I. (3) Sect. IX. 2.

21. Prov. 3: 1. *My son, my law forget thou not.* (1) no. 9. Accent (:) § 15, class II. 7, comp. no. 17. (2) חִוְרָה, § 93, Parad. A. (4) שָׁכַח. — § 125, 3, *c*.

22. Gen. 3: 17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) אָשָׁה, § 94. § 93, expl. 3, Rem. — § 29, 4, *b*.

23. 2 K. 20: 14. *What said these men?* (2) Parad. I. (3) no. 10 (3); הָ art. (4) § 34, 1, and Rem. § 109, 2.

24. Gen. 28: 1. *Thou shalt not take a wife of the daughters of Canaan.* (2) לָקַח, § 65, Rem. 2. Form of prohibition, comp. no. 21, and ref. (4) בַּת, § 94; inflexion of plur. § 93, Parad. B, *a*. כֵּן, Sect. IX. 4, Lex. I.

25. Ps. 103: 14. *He knoweth our frame.* (2) Parad. K and F. (3) יָדָע (יָדַע), Parad. VI., *b*, with suff. Sect. V. I., 3.

26. Ex. 9: 35. (2) no. 17.

27. Prov. 4: 2. *My law forsake ye not.* (1) no. 21. (3) עֲזַב, Parad. D, § 29, 4, b. — comp. no. 21.

28. Ex. 10: 1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) קָבַר, Hiph. see lex. Kal 5, Hiph. 3. (5) לָב, Parad. VIII. (8) no. 16.

29. Gen. 9: 13. *My bow I set in the cloud.* (2) קָשַׁת, Parad. VI, a. (3) no. 13. (4) עָנָן, Parad. IV. Prep. and art. § 32, B, and Rem. 2. Use of the art. § 107, 3, Rem. 1, b.

30. Prov. 6: 20. *Keep, my son, the commandment of thy father.* (3) סִפְּרָה, § 93, Parad. A. (4) נָצַח, § 94.

31. Gen. 9: 3. *I have given to you all* (2) no. 13. (4) no. 9.

32. Job 35: 2. *This dost thou regard as right?* (1) no. 10 (1), and § 34, 1. (2) § 124, 3. (3) Parad. II. לְ prep. for right = as right, see lex. הִשָּׁב, Kal 2.

33. Lev. 22: 2. (1) no. 9. (5) ibid.

34. 2 K. 19: 22. *Whom hast thou reproached and blasphemed?* (2) comp. 18 (1). (3) Parad. E, Piel. (4) Piel.

35. Ex. 17: 2. *Why should ye tempt Jehovah?* (1) lex. B. and C. Gram. pg. 290, note. § 37, 1, Rem. a; comp. Sect. IV. at the end. (2) נִסָּה, Parad. P, Piel fut. 1, § 47, Rem. 4. — § 125, 3, d.

36. Judg. 20: 25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9. (2) § 34, 1; omission of art. § 108, 2. (3) שָׁלַךְ, Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) חָרַבְתָּ (חָרַבְתָּ).

37. Gen. 32: 30. *Tell, I pray thee, thy name.* (1) נִגַּד, Parad. H. Hiph. Imp. m. sing., lengthened form (§ 48, 5. § 52, Rem. 3). (2) § 127, 1. Dagh. f. conj. § 20, 2, a. (3) שָׁם, Parad. VII. suff. קָ (see table) in pause; elsewhere שָׁקָן.

38. Num. 10: 30. *To my land and to my kindred will I go.* (1) prop. subst. in the constr. st.; see § 101. (2) Sect. IX. 8. (4) כִּוְלָתָה, § 93, Parad. D, a. (5) no. 10 (1).

39. Jer. 6: 20. *Your sacrifices are not pleasant to me.* נִבְרָה, Parad. VI. e. § 91, Expl. 6, Rem. 1, 2d ¶. (4) § 101, 2, a.

40. 1 Chron. 10: 4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) ibid. (3) הִכָּה, Imp. הִכֵּה, with suff. § 57, 3, b. § 60, 2. comp. § 91, expl. 6, Rem. 4. (4) § 101, 2, a, Rem. § 151, 3, 2, 2d ¶.

41. Ex. 10: 3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) עָבַד, Kal, fut. plur. 3 m. שָׁעֲבָדִי; with suff. § 57, 3, a. § 8, 4, and § 9, 9, 1, b. Use of י with the Fut. § 125, 3, a. comp. § 126, 1, c, and § 152, 1st ¶, and let. e.

42. 1 Chron. 12: 18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) עָזַר, Kal Part.

(Parad. VII.) plur. with *suff.* יָזַק, § 89, 2, Rem. 1. Accent and fol mute, comp. no. 17. (6) יָעַר, *Kal Præt.* 3 *m. sing.* with *suff.* (§ 57, 3, *b*) יָ, which unites with itself the final stem-letter. — Vowel changes, § 27, 2, *a*, and 3, *a*. — § 124, 3.

43. Ex. 10: 24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 K. 5: 22. *I have heard that which [the message which] thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17: 2. *Behold, the silver is with me; I took it.* (1) no. 7. (2) בָּרַךְ (בָּרַךְ), Parad. VI. *a*. (3) אָח, prop. a substantive, accus. of place, (§ 33, *c*. § 116, 1, *b*); with *suff.* § 101, Rem. 1. Accent comp. no. 17. (4) emphatic, — *I took it*; comp. no. 28 (2). (5) Sect. IX. 15.

46. Prov. 4: 1. *Hear, ye children, a father's instruction.* (3) Parad. II.

47. Jer. 16: 2. *Thou shalt not take for thyself a wife, and thou shalt not have [lit. there shall not be to thee] sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, *b*. (6) הָיָה, Parad. *P*, *Kal fut. plur.* 3 *m*. (9) no. 24 (4). (10) prep. and art. Sect. IX, 6. — Parad. III.

48. Ps. 104: 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) מְלֵא, Parad. *O*, § 73, Rem. 1. (2) § 91, expl. 6, Rem. 1. (3) קָנִין, Parad. II.

49. Job 35: 3. *What will it profit thee?* (1) § 37, 1, *a*. (2) יִצֵּק, fut. יִצֵּק; § 27, 1.

50. Job 35: 6. *What wouldst thou do unto him?* (2) עָשָׂה, Parad. *P* and *D*. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, *a*.

51. Prov. 7: 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) אָמַר, Parad. VI. *b*. § 29, 4, *a*. (4) no. 30. § 8, 4. (5) יָצַן, § 125, 3, *c*. (6) no. 45.

52. Ex. 9: 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, *b*. (4) no. 1. (5) no. 5. accent *Tiphkha*. (6) No. 12. Sect. IX. 6.

53. 1 K. 5: 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) שָׁכַר, Parad. IV (3) no. 13. (4) accent *Zaqeph-qaton*. (7) final *Tseri*, § 67, 1.

54. Lev. 20: 2. *The people of the land shall stone him with stones.* (1) omission of art. § 103, 2. (3) גָּרַם, comp. no. 41 — § 143, 1. (4) אָמַן (אָמַן), Parad. VI., lit. *with the stone* (אָ, no. 40), § 107, Rem. 1, *b*.

55. 1 Sam. 12: 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, *b*. § 147, 2, 2d ¶.

(2) נָצַל, Parad. *H*, *Hiph. Imp.*; suff. נָצַל attached to the full form, § 52, Rem. 1, and 3. (4) נָצַל, *Kal Part.* Parad. VII. (5) no. 41. *suff.* § 57, 4.

56. Lev. 20: 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 101, Rem. 1.

57. Num. 6: 24. *Jehovah bless thee, and preserve thee.* (1) Parad. *E*; § 59, Rem. 4. (3) § 59. *Suff.* נָ; the Sheva becoming Seghol in pause § 29, 4, *b*, the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10: 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22: 12. *Stretch not forth thy hand against the lad.* (2) no. 17. (1 and 2) no. 21. (4) no. 38; lex. *A*, 3.

60. Judg. 6: 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Ps. 105: 11.

62. Judg. 6: 13. *Our fathers have told us.* (1) נִסְּרָה, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43: 9. *Take in thy hand great stones.* (1) no. 24. (4) נָחַל, Parad. III. *fem.* § 92, 1; declension, § 92, Parad. *A*. — § 8, 4.

64. Judg. 17: 6. *In those days there was no king in Israel.* (1) נִשְׁ, § 94. (2) § 32, Rem. 8. (3) prop. subst. נִשְׁ *const. st.* נִשְׁ (Parad. VI. *h*) *nothing of a king = no king.* § 149, 6th ¶.

65. Ex. 9: 33. *And rain was not poured upon the earth.* (1) נִשְׁ, Parad. IV. (3) *Niph.* Parad. *H*. (4) *He local*, § 88, 2, *a*.

66. Lev. 21: 23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) נִשְׁ, Parad. VII. (4) Parad. *H*; accent *Tiphkha*.

67. Gen. 42: 33. *By this shall I know that ye are true.* (1) § 34, 1. comp. § 105, 3. (2) no. 25. (4) נָ, Parad. I.

68. Ex. 10: 21. *Stretch forth thy hand towards heaven.* (1) נָ (§ 75, 2, *b*), Parad. *P* and *H*, § 65, Rem. 1. נָ, § 86 *b* Rem.

69. Ex. 17: 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86 *b*, Rem. (4) נָ; use of נָ with *Fut.* no. 41.

70. Judg. 6: 16. (1) נָ, Parad. *P*. (2) no. 14.

71. Ps. 104: 24. (1) no. 9; lit. *their whole*. (2) נָ (= *ō*) § 92. Parad. *A*. (3) no. 50.

72. Gen. 1: 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

73. Judg. 9: 10. *Go thou,—reign over us.* (1) no. 10. (3) *לְךָ*, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun (*accus. of place*, § 116, 1, *b*, in the space above, § 106, 2, *a*), with a nominal *suff.*

74. 2 K. 20: 15. (2) *לְךָ*. (3) no. 15.

75. Num. 1: 4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) *distributively*, § 106, 4. (5) *בְּטֵבָה* (with prep. and art.), Parad. IX. *לְךָ*, § 113, 2; — *the tribe* (i. e. which he represents).

76. Gen. 8: 20. *And he offered burnt offerings upon the altar.* (1) *עֹלָה*, *Hiph. fut. apoc.* § 48. § 74, 5, and Rem. 3, *d. Vav conversive*, § 48 *b*. § 126 *b*.

77. Gen. 42: 33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) *לְךָ*, Parad. III.; the penult vowel falling away in the *constr. st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. *Methegh*, § 9, 1, Rem. (4) no. 24. (5) *לְךָ*, § 102, Rem. *d.* — No. 10; § 29, 4, *b*.

78. Judg. 21: 18. *But we cannot give them wives of our daughters.* (3) *לְךָ*, § 77, Rem. 1. (4) *לְךָ* for *לְךָ* * pointed thus before many monosyllabic words, and dissyllables with a penult accent. *הָם*, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1. (5) § 100, 2, *c*. (6) no. 22. (7) no. 24. *לְךָ*, orig. signif. *part of*, § 99, *a*. § 151, 1, *a*, *β*, and 3, *c*. Lex. 1.

79. Gen. 8: 16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) *לְךָ*, § 75, 2, *d*. Parads. *K* and *O*. (3) *לְךָ*, § 93, Parad. *A*. (7) no. 78 (6). (9) no. 45. Division of the verse by the accents nearly as in the translation.

80. Ex. 17 1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Inf. constr.* with *לְךָ*; lit. *for the drinking of the people*, § 129. *הָם*, subject, § 130, 2.

81. Prov. 11: 28. *He that trusteth in his riches, he shall fall.* (1) *לְךָ*, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth*. (2) *לְךָ*, Parad. VI. *c*. (3) no. 28 (2). (4) *לְךָ*, Parad. *H*.

82. Ex. 18: 3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem. of לְךָ* and *לְךָ*, § 85, 5; for the doubling of *לְךָ*, comp. § 91, expl. 8, Rem. 3.

83. Judg. 17: 3. *And now I will return it to thee.* (2) *לְךָ*, Parad. *M*, *Hiph. fut. Suff.* § 57, 4, table.

84. Gen. 3: 19. (2) Parad. IV.

85. Gen. 2: 18. (3) no. 70. *Inf. constr.* § 129, 1, *a*; followed by the subject, § 130, 2. (4) art. § 107, 2. (5) *לְךָ*, prep. *in*; *לְךָ* noun, Parad. VIII.; *לְךָ*, *suff.*; § 98, 2, *a*.

86. Gen. 9: 9. *And I, — behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 33 2. For forms with suffixes see lex.; for the falling away of ה final, comp. § 74, Rem. 19. (3) no. 83. § 131, 2, a, and Rem. 1. (5) Parad. I. *fem. gender*, § 91, a.

87. Ex. 8: 5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) פָּתִי; comp. § 98, 2, a.* (2) עָתֵר, *Hiph.* (4) no. 16.

88. Ex. 2: 13. *Wherefore wouldst thou smite thy fellow?* (1) קָה, lex. D, 3. § 147, 5. (2) וְקָה, § 75, 2, b. *Hiph. fut.* § 125, 3, d. (3) הָע, Parad. I.

89. 1 K. 5: 15. (5: 1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 2. (4) no. 56. (5) no. 56 (2). (6) לָ, lex. A, 3. (7) *subst. in the constr. st. prop. space beneath*; hence (lex. 2) *place, stead*; here *accus. loci*, § 116, 1, b: comp. § 99, a.

90. 1 K. 5: 19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; *plur.* § 101, at the end, § 106, 2, a. (5) orig. a *subst. (space over or above) constr. st. of עָלָה*, and *accus. of place*; comp. § 101, at the end of the §. (6) בָּכֶסֶף, Parad. VII. see expl. 7, Rem. b; omission of *Dagh. f.* § 20, 3, b. With the accent the *suff. הֵ* becomes הָהֵ (§ 29, 4, b.); — without the accent the form is הֵהָהֵ on account of the guttural. (8) בָּנָה. (10) Sect. IX. I.

91. Jer. 44: 25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, a. (4) וְנִרָּה, Parad. VI.

92. Judg. 20: 28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy) collectively*, with reference to the people as *a whole*; comp. no. 94 (3 and 5): § 144, Rem. 1, 2d ¶, is not applicable here.

93. Job 40: 4. *Behold, I am vile! what shall I answer thee?* (2) קָלָל, Parad. G; for accent, see § 15, table (14), and Rem. 2. (4) no. 83; *suff.* § 57, 4, table; with two accusatives (§ 136, 1), see lex. *Hiph.* 2, b.

94. Lev. 19: 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) *prop. and when*; see Gram. p. 280, 6th ¶, b, and Lex. B, 3. (2) נִוָּר, Parad. M. (4) no. 82. (7) וְנָה, § 75, 2, e. *Hiph., fut. Form of prohibition*, comp. nos. 24 and 21. (3 and 5) *suff. comp.* no. 92.

95. Lev. 19: 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, b.

96. 2 K. 19: 22. *Against whom hast thou raised the voice?* (3) רִים, Parad. M, *Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, a.

* And § 147, 5.

97. 2 Chron. 11: 4. (3) accent *Pazer*. (7) נָחַם, *Niph.* (9) נָחַם, § 94.

98. Is. 37: 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) נָשָׂא (§ 75, 2, *a*), *Parads. H* and *O*, *Hiph. fut.* נָשָׂא, with *suff.* ך, which becomes ךֿ, (§ 22, 3) on account of the guttural; see § 59, Rem. 4, and § 73, 2, 3d ¶. — § 8, 4. (4 and 7) *in whom*, lit. *who* — *in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17: 2. *Comp.* no. 35. (2) רִיב, *Parad. N*, *Kal fut.* (תִּרְיִב) with *Nun paragog.* (§ 47, Rem. 4); for the shifting of the tone, comp. § 71, 6. (3) § 101, Rem. 2.

100. Esth. 1: 11. *For fair of aspect was she.* (2) טוֹב, *fem.* טוֹבָה, § 92, 1; inflexion § 93, *Parad. A*; connexion with the following subst. § 110, 2. (3) *Parad. IX*.

101. Ps. 104: 24. (1) *lex. B*, 2. (2) רָבַב, *Parad. G*. (3) *Parad. IX*.

102. Num. 10: 29. (1) no. 10; *Kal Imp.* with ה, *paragog.* § 68, Rem. 1. (2) *suff.* § 89, Rem. 2, 2d ¶. (3) טוֹב § 77, where (in order to conform to the *lex.*) הַטִּיב should be added as *Hiph.* of טוֹב. Use of *Prat.* (*and we do thee good*), comp. § 124, 6.

103. Is. 62: 11. (2) no. 24 (4). — § 105, 3, *d*; see *lex.* 5. (5) עָשָׂע, *Parad. E* Abstract for concrete, § 104, 2, 2nd ¶ (6) (*com-eth*) בּוֹא, § 75, 2, *f*.

104. Gen. 3: 19. (1) וָעָדָה, § 93, *Parad. A*. (2) אָרָה, *Parad. VIII*. (3) *Parad. I*. (4) (לִחְסֵם) *Parad. VI*; see Rem. 1, 3d ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with *suff.* governed by the prep. עַד; § 129, 1. § 130, 1. — (7) § 151, 3, *d*. (8) § 93, *Parad. B*, *c*. — תִּכּוֹל (with *penult* accent) § 29, 3, *b*.

105. Jer. 6: 22. (4) *constr. st.* (5) *Parad. III*.

106. Ps. 105: 42. (5) *Parad. VI. c*. (4 and 5) § 104, 1, with *suff.* § 119, 6; lit. *his word-of-holiness*.

107. Prov. 6: 6. (3) *fem.* — plur. ם, § 86, 4. (6) (בִּרְכָּה) (בִּרְכָּה), *Parad. VI. a*. (7) חָכַם, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14: 21. (2) עָרַר, *Parad. G*, *Hiph. fut.* (3) no. 86 (4) no. 102.

109. 2 Chron. 11: 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and *a*. (6) הִרְיָה, see *lex. Niph.* 1.

110. 2 Chron. 10: 10. (2) no. 28. here, literally, *made heavy*. (4) עָלָה, *Parad. VIII*. (5) ך but; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with *suff.* of plur. noun, § 101; — lit. *lighten from upon us*.

111. Jer. 6: 26. (2) § 98, 3. (3) no. 103. (4) שָׁרַר, *Kal Part.*

112. 1 Sam. 25: 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; לָהּ, § 151, 3, *e*, 2d ¶. But comp. *Lex. B*, 3.

113. 2 Chron. 10: 11. (1) see lex. עָפָה. (3) עָפָס, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) יָפָך, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, b.

114. Ex. 17: 5. (1) מָצָה, Parad. IX. (2 and 4) no. 98. מָ, no. 40. (3) no. 88. (6) יָאֵר; omission of *Dagh. f.* in י, § 20, 3, b, — use of the art. § 107, 3. (7) no. 63.

115. 2 K. 19: 22. (1—4) no. 96. (5) וָשָׂא, § 75, 2, a; *Vav converse*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) עֵין, Parad. VI. h; Dual with *suff.*

116. Judg. 13: 11. (1) קָיַם, Parad. M. (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126 b, 2. (4) prop. *plur. noun, space behind* (comp. § 106, 2, a); construct state and accusative of place, *in the rear of* —, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20: 32. (3) accent *Zaqeph-qaton.* (4) נִיַם, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) וָתַק, *Kal Prat.* תָּ, § 20, 2, b. *Suff. him*, collectively, as often in English. — § 124, 6; *let us flee*, — and we draw them away, &c. (7) עִיר. (9) מְקַבְּלָה, § 93, Parad. A. ק (without *Dagh.*) § 20, 3, b.

118. Ex. 10: 22. (1) no. 68 (1). § 75, 2, b; *converse fut.* no. 116.

119. Neh. 1: 8. (2) קָעַל, § 29, 4, b; *should ye deal faithlessly = if ye* —, comp. § 125, 5. (4) פִּיץ, *Hiph.*

120. Ex. 10: 23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, a; accusative designating *length of time*, § 116, 2, b. (11) no. 64.

121. Gen. 40: 13. (1) מָּ in, and עִיר, *Infin. absol.* of the verb עִיר, *in the continuing = whilst yet*; comp. lex. עִיר, 5. (2) *time how long* as in preced. no. (4) no. 115. (7) § 94. (8) שָׁנָה; *Synt.* no. 117 (5). (10) גָּן, Parad. VIII.

122. Jer. 7: 23. (3) *then am I.* (5) לָ (§ 28, 2. § 23, 2,—), comp. לָ, lex לָ A, 3.

123. 1 Sam. 16: 2. (1) § 93, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 5, b. (6) וָבַח, *Inf. constr.* § 139, 2. (7) § 100, *fine*—. (8) no. 103.

124. Ex. 4: 2. (1) § 37, 1, a. (4) no. 114.

125. Gen. 6: 21. (2 and 3) לָ, § 151, 3, e. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. I; § 125, 3, d.

126. Gen. 35: 9. (1) נָצָה, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, d. (6) *at (or in) his going = when he went*; בָּ (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX, 19. (7) פָּרָן, Parad. II. (9) ; without *Daghesh*, § 20, 3, b.

GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, *e*. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (ult.) רָאָה, *Hiph.* with *suff.* § 74, Rem. 19. § 57, 4, *table*; with two accusatives, § 136, 1.

V. 2. (1) יָ, helping vowel § 28, 3. Methegh § 16, 2, — Sect. II. Rem. 3. (2) לָ, see lex. A, 3. (4) no. 57. (1 and 4) ׀ *without* Dagh. 1. § 21, 2, *c*, and § 57, 3, *b*. — Divide thus: *vā-sā-yeš-khâ, vā-sābhâ-rēkh-khâ*; so vs. 3, *û-m'qāl-lēl-khâ*. (5) *paragog. fut.*; with *Vav conversive*, § 48 *b*. (7) וּ, § 102, 2, *c*. — In this and similar cases, Methegh may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations *ı-ı-ı* & *c*. § 26, 3 Rem. *d*. Sect. II. Rem. 2. — Equivalent to *thou shalt be*, § 127, 1. (ult.) Parad. B, *c*.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 91, expl. 7, *b*. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) אָרַר. (7) followed by a definite substantive. (8) מִשְׁפָּחָה, Parad. B, § 93, expl. 1, 3d ¶. (ult.) no. 104.

V. 4. (3) *according to what = as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, *c*. (12 — 15) § 118. (16) no. 79; *at his going forth = when he went forth*: יָצָא, *comp.* § 23, 2

V. 5. (12) Parad. I. with *suff.* ׁ. (14) § 29, 4, *b*. (16) Parad. VI. (נָפַח). (21) no. 10. לָ, pointing, no. 78 (4); use with the *Infin.* lex. לָ C, 1. (22) *comp.* no. 65. Last word but one, אָרַרָה (Hahn's ed.) by mistake for אָרַרָה. (23 and ult.) קָ, § 20, 2, *a*.

V. 6. — Observe the modifications of the general idea of *motion* in the verbs הִלַּךְ, יָצָא, בּוֹא, עָבַר. (5) no. 47. *genitive* (in place of *apposition*), § 112, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 34, 1, and Rem. 1. (11) בָּנָה, *convers. fut.* § 74, Rem. 3, *a*. (13) no. 66: § 83, 14, — *place where* sacrifice is offered. (15) רָאָה, *Niph. Part.*; art. § 107, 2d ¶, *fine*.

V. 8. (2) § 147, last ¶ (3) הָרַר (with the art. הַרְרָה), Parad. VIII. *comp.* § 81, 2; with *He local*, § 88, 2, *a*. (4) (מִן הָרָרִית) Parad. VI.; *on the east*, *comp.* § 147, 1, 3d ¶. (7) no. 118. (8) אֶתֵּל, § 91, expl. 6, Rem. 3. (11) *on the sea*, i. e. on the side towards the sea. הָיָה and הָיָה (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations, — *with Bethe. on the west, and Ai on the east*.

V. 9. (1) נָטַע. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) with *going and removing*, i. e. *continually removing*; § 128, 3, *b*, and Rem. 3. (5) נָגַב (Parad. VI.) with art and *He local*.

V. 10. (1) *converse fut.* of הָיָה, § 74, Rem. 3, *e*; י (without *Dagh.*) no. 126 (9). Methegh may here indicate a delay of the voice upon the vowel, in an open syllable, — vs. 2 (7), — or in a closed one of the form described Sect. II, Rem. 1: comp. its use in הָלָל *hālālū*, and before ה, ח, ט, י, when the article is prefixed (2) no. 12. (4) no. 14. (6) ה *local*. (7) no. 94 (2). לְ, vs. 5 (21). (10) Parad. V.

V. 11. (2) vs. 4; here with reference to time. (3) קָרַב, *Hiph.* (4) no. 103. § 139, 2. (6) ו, comp. § 126 *b*. — (15) יָצָה, *fem.* יָצָה, (§ 92, 1, Parad. IX.), Parad. B, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, *e*, 3d ¶, *b*. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) תָּהָה, *Piel*.

V. 13. (3) § 94. (5) סָעַן, lex. A, 2, *to the end, it may be well* — *that it may* —. (6) Parad. L. (8) עָבַר. (*ult.*) לָלַךְ, lex. 2.

V. 14. (2) פֿ, lex. B, 5, *b*. — *Infinit. constr.* followed by the *subject* in the genitive, § 130, 2: the form has here the effect of the pluperfect; — *when Abraham had entered*. (*ult.*) § 98, 2, *b'*. — הָוָה, see § 32, Rem 6, 2d ¶.

V. 15. (3) שָׁר. (5) הָלַל, *Piel*. לְ, § 10, Rem. *a*; comp. § 20, 3, *b*. — (9) no. 24; § 65, Rem. 2. (11) § 116, 1, *a*.

V. 16. (1) לְ sign of the dative § 115, 1. (5) see lex. לְ A, 4, *b*.

V. 17. (5) גָּנַע (גָּנָה) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3d ex. (9 and 10) lex. דָּבַר, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, *a*. (11) no. 37.

V. 19. (5) § 126 *b*, 4th ¶* (7) § 122, 1. (8) *for a wife*, comp. lex. לְ A, 9, last ex. (*ult.*) י § 102, Rem. *d*.

V. 20. (1) יָצָה *Piel fut. apoc.* § 74, Rem. 9. (2) lex. עָל A, 2, *f*. (*ult.*) § 113, 1.

* * As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise.

CHAPTER XIII.

V. 1. (1) *Kal fut. comp.* no. 76; § 74, Rem. 3, *d*, and Rem. 14. (*ult.*) see lex. בָּנָה, *a*.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, *b*. (4 and 6) Parad. IX. and IV.

V. 3. (2) סָבַע, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations), and hence לְ may be referred to lex. A, 9: *according to* (or *by*) *his encampments*, i. e. *from one encampment, or station, to another*. (9 and 11) § 121, 1, and Rem. 2. comp. no. 98. (13) הִחָלָה, Parad. A. (14 and 17)

* And § 152, 1, *e*; in effect, *that I might take*.

יָצַק, *constr. st.* of יָצַק, (Parad. VI.) *a dividing, or separating*; prop. a noun in the accusative, as an adverbial designation (§ 116); — *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, *in the midst, between*.

V. 4. (7) רָאִשׁוֹן V. 5. (2) לְ as in 12: 16 (5). (4) § 151, 1, *a, a.* (*ult.*) § 91, expl. 6, Rem. 3. (3) § 107, 2d ¶, *fine*.

V. 6. (5) יָשָׁבוּ *for dwelling* = so that they might dwell; lex. לְ C, 4. (6) יָחַד prop. a subst. in the accusative (§ 98, 2, *b*), with *suff.* — *in their union = together*. (10) רַב Parad. VIII.; *in pause*, § 29, 4, *a.* (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) רְעֵה *Kal Part.* (Parad. IX.) *plur. constr. st.* (4 — 6) *Abraham's herdsmen*, § 112 1.

V. 8. (5) § 149, אֵל — (7) comp. 12: 10. § 126, 2, *b.* (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2d ¶. (4) פָּנָה (as Parad. IX.) lex. D, 2. לְ *in* (lex. B, 1). (5) פָּרַר *for the penult accent* see § 29, 3, *b.* (7) lex. עַל, A, 3, and C, II, 2: comp. § 151, 3, *b.* (9) שָׁמָּה with art.; accus. of *place whither*. (10) יָמֵן, Parad. K; *fut. paragog.* § 126, 1. וְ *then*, § 124, 6, Rem. 1. (12) קָמִין Parad. III. (*ult.*) שָׁקָעַל. (10 and *ult.*) § 38, 2, *c.*

V. 10. (5) רָצָה, § 74, Rem. 3, *c.* (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) vs. 9, *plur. constr.* (14) שָׂחָה *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 2 and 3), — *before Jehovah's destroying Sodom*. (13 — 19) parenthetical. (20) no. 6. (20, 21) comp. lex. אָל, 3, 2d ¶. (24) בֹּא *Inf. constr.* with *suff* (2 *pers.* § 134, 3, *c*); in the accusative (§ 116, 3), — *to thy coming = till thou comest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see lex. מִן, 3, *c.* mid. comp. § 147, 1, 3d ¶. (12 and 14) no. 120.

V. 12. (7) no. 117 (7). (8) art. § 107, 2.

V. 13. (3) Parad. VIII. (5) § 100, last ¶; comp. לְ הָשָׁא, lex. לְ A, 1.

V. 14. (5) no. 116. (8) § 151, 2, *a.* (9) § 75, 2, *a.* Imp with אָ, § 127, 1. (18) no. 105. (18 — 21) with הָ *local*, § 88, 2, *a.* Comp. lex. אָחֻז, 2, יָם, 3.

V. 15. (6 and 7) § 131, 2, *a.*

V. 16. (1) *and I make*, § 124, 4, and remark. (4) no. 84. (6) *for*, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) מָנָה, *Inf. constr.*; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.

V. 17. (4) אָרָב, Parad. VI. (5) יָחַב, *do*.

A
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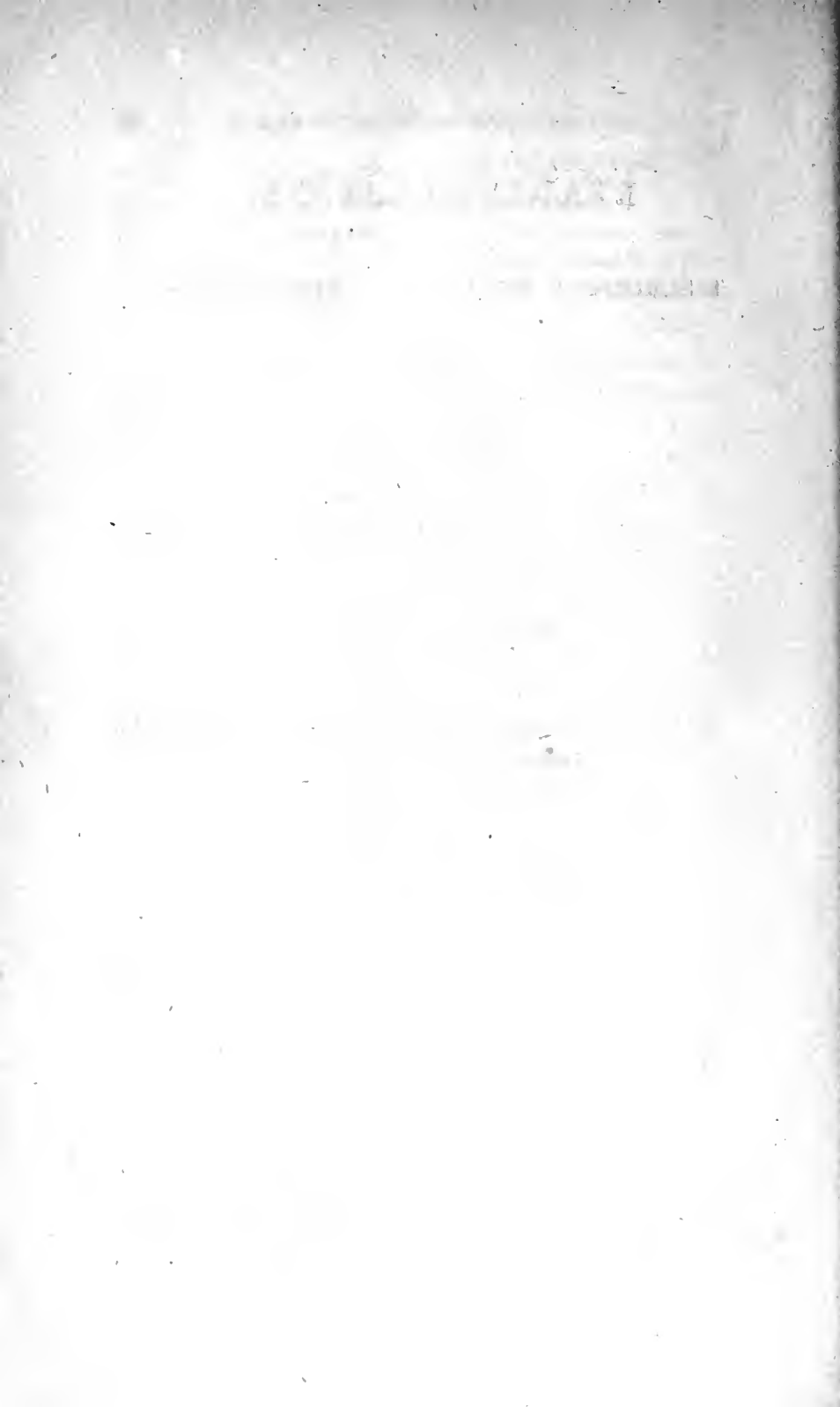
PREPARED WITH REFERENCE TO THE TRANSLATION

OF

RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.

BY

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READING LESSONS.

I. SCRIPTURE PHRASES AND SENTENCES.

- 1 פָּרִי גִדְלָה * לֵבָב :
- 2 דִּבֶּר הַמֶּלֶךְ הַגָּדוֹל :
- 3 יָמֵי שְׁנֵי חַיֵּי אָבוֹתַי :
- 4 זָכַר צְדִיק לְבִרְכָּה :
- 5 אָתָּה יְהוָה טוֹב וְסֶלַח :
- 6 תִּקְטֹל אֱלֹהִים רָשָׁע :
- 7 מִי יִשְׁכֵּן בְּהָר קְדֻשָּׁה :
- 8 כִּבְדֵּן הָרָעָב בָּאָרֶץ :
- 9 אֵיךְ סִפֵּר אֶת־הַמַּגִּדִּים :
- 10 צִדְקַת מַשְׁמִימִים נִשְׁקָה :
- 11 יִזְכֹּר עֵזְרָא אֲבֹתָיו :
- 12 מִי תִכֵּן אֶת־רוּחַ יְהוָה :
- 13 כִּבְדֵּן אֶת־אֲבִיהָ וְאֶת־אִמָּהָ :
- 14 דָּמוֹ מִיָּדָהּ אֲבִקֵּשׁ :
- 15 גִּלְבָּתִי מֵאֶרֶץ הָעֲבָרִים :
- 16 הַכְפִּיר נַחֲשָׁתִי :
- 17 עַל יְהוָה הִשְׁלַכְתִּי מִרְחֹם :
- 18 אֲשַׁתְּמֵר מַעֲרָנִי :
- 19 וְעָתָה | תִּחַזְקֶנָּה יְדֵיכֶם :
- 20 דֹּר יִשְׂרָאֵל יִבְרָךְ :
- 21 כִּי שָׁכַחְתָּ אֱלֹהֵי יִשְׂרָאֵל :
- 22 בֵּן חָכָם יִשְׁמַח אָבִיו :
- 23 יְהוָה יִשְׁמְרֶה מִכָּל־רָע :
- 24 הִדְרִיכֵנִי בְּאַמְתָּה וּלְמַדִּנִּי :
- 25 כִּשְׂמֵעֶכֶם אֶת־קוֹל הַשֹּׁפָר :

* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (—) or by one of the regular accents (§ 15).

- 26 זֶה דְּרָכָהּ מִנְעִירָהּ כִּי לֹא־שָׁמַעַתָּ בְּקוֹלִי :
 27 סְבוּרָנִי כְּדַבְרֵיהֶם וְזָכְנִי כְּאֵשׁ קוֹצִים :
 28 הִתְלַת תִּסּוּב עַל־צִירָהּ וְעָצַל עַל־מִשְׁתּוֹ :
 29 אִזּוּ הִיחַל לִקְרֹא בְּשֵׁם יְהוָה :
 30 בְּכָל־לֵב אָצַר סְקִידָהּ :
 31 תָּן לִי הַנֶּפֶשׁ וְהַרְכֵּשׁ קַח לָךְ :
 32 אִם־תַּעֲצֹרֵנִי לֹא־אֵכֵל בְּלֶחֱמָהּ :
 33 הוֹשִׁיעֵנִי יְהוָה וְאַתְּשָׁהּ :
 34 אָדָם יִלְוֶה אִשָּׁה קָצֵר יָמִים וְשׁוֹבַע רִגְזוֹ :
 35 וְהָיָה סֵלֶם מִצֵּב אֲרָצָהּ וְרֹאשׁוֹ מִגִּיעַ הַשְּׁמִימָה :
 36 אֶת־מִי חִרְפָּת וְגִדְּפָת וְעַל־מִי הִרִימוֹת קוֹל :
 37 מִהָאֵכֵל יָצָא מֵאֵכֵל וּמִעֵז יָצָא מִחוּק :
 38 הִנֵּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִי :
 39 לְקַחַת נַפְשִׁי זָמְמוּ :
 40 אֶל־אַרְצִי וְאֶל־מוֹלְדֵי תִי אֵלֶךְ :
 41 בְּנִי שֹׁמֵר אֲמָרִי וּמִצּוֹתַי תַּעֲשֶׂן אִתָּךְ :
 42 קַח בְּיָדְךָ אֲבָנִים גְּדֹלוֹת וּטְמִנָתָם :
 43 מִה־רִבּוֹ מַעֲשֵׂיהָ מְלָאָה הָאָרֶץ קִנְיָהּ :
 44 מִה־מִּחוּק מִדְּבַשׁ וּמִה עֵז מֵאָרֶץ :
 45 וַיִּחַל נַח אִישׁ הָאֲדָמָה וַיִּשַׁע כָּרָם :
 46 הָרָה מֵאֵה וַעֲזֹב חֲמָה :
 47 מִכָּה אִישׁ נָמַת מוֹת יוּמָת :
 48 וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂיאֲנִי וְאֵכֵל :
 49 שְׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחַת אֵלַי :
 50 בָּאֵשׁ יִשְׂרַפּוּ אֹתוֹ וְאַתָּהּ :
 51 לִכְרֹאתָ מְלָכִי עָלַיִנִי :
 52 עֲשֵׂה נַעֲשֵׂה אֶת־נִדְרֵינִי אֲשֶׁר נִדְרַנִּי :
 53 אֲזַכִּי הַעֲלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם :
 54 לֹא־תִקַּח שָׁחַד כִּי הַשְׁתַּדַּר יַעֲזֹר עֵינִי חֲכָמִים :
 55 אֶל־יִשְׂרָאֵה אֶל־הָיָה אֲשֶׁר אֶתָּה בּוֹטָח בּוֹ :
 56 תָּנוּ לָנוּ מִיָּם וְנִשְׁתָּה :
 57 אֶל־תִּסָּפֵר בְּרִיתָהּ אִתָּנוּ :
 58 כְּלִי־מִקּוֹם אֲשֶׁר תִּדְרֹךְ כִּי רַגְלְכֶם בּוֹ לָכֶם נִתְמַד :
 59 בְּיָמִים הָהֵם הִחַל יְהוָה לְקַצּוֹת בְּיִשְׂרָאֵל :

- 60 אָבִיךָ הַכֹּהֵן אֶת־עֲלֵנוּ וְאַתָּה הָקֵל מֵעֲלֵינוּ :
 61 לֵךְ אֶל־נִמְלָה עֲצֹל רָאָה דְרָכֶיהָ וַחֲכָם :
 62 לֹא־תַעֲלוּ וְלֹא־תִלְחֲמוּ עִם־אֲחֵיכֶם :
 63 וַיָּרֶם מֹשֶׁה אֶת־דָּוָד וַיִּן אֶת־הַסֵּלַע בְּמִשְׁהוֹ פַּעַמִּים :
 64 הֵן קָלְתִּי מִיָּה אֲשִׁיבֶךָ יְדֵי שְׁמַתִּי לְמוֹ־פִי :
 65 הֲלֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאֵנוּ מִדּוֹעַ וּבְגֵד
 אִישׁ בְּאַחֲיוֹ לְחַלֵּל בְּרִית אֲבֹתֵינוּ :
 66 שְׁלֹשִׁים יוֹם וּשְׁלֹשָׁת יָמִים תֵּשֵׁב בְּדַמִּי טָהֳרָה בְּכָל־קֶדֶשׁ
 לֹא־תָנֹעַ וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלֹּאֲת יְמֵי הַהֲרָה :

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

- 22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר : 23 הִבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
 24 זֶה תְּבָרְכִי אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם : 24 יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ :
 25 יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ וַיִּחַנֶּנָּה : 26 יִשָּׂא יְהוָה | פָּנָיו אֵלֶיךָ וְיִשֶּׁם
 לֵךְ שָׁלוֹם :

2. JOTHAM'S PARABLE.

Judges ix. 6-15.

- 6 וַיֹּאסֹפוּ כָל־בָּעָלֵי שָׂכָם וְכָל־בְּנוֹת מֶלֶךְ וַיִּלְכְּוּ וַיַּמְלִיכוּ אֶת־אֲבִימֶלֶךְ
 לְמֶלֶךְ עַם־אֱלֹהֵן מֵצֵב אֲשֶׁר בְּשָׂכָם : 7 וַיַּעֲדוּ לְיוֹתָם וַיִּלְכְּוּ וַיַּעֲמִדוּ
 בְּרֹאשׁ הַר־גִּרְזִיִּים וַיִּשָּׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמַעוּ אֵלַי בָּעָלֵי שָׂכָם
 וְיִשְׁמַע אֲלֵיכֶם אֱלֹהִים : 8 הֲלוֹךְ הֵלַכְתִּי הַעֲצִים לְמִשְׁחָ עֲלֵיהֶם מֶלֶךְ
 וַיֹּאמְרוּ לַנִּית מֶלֶךְכָּה עָלֵינוּ : 9 וַיֹּאמֶר לָהֶם הַנִּית הִחַלְלֹתִי אֶת־דִּשְׁלִי
 אֲשֶׁר־בִּי וַיִּכְבְּדוּ אֱלֹהִים וַיַּלְכֻּם וַיַּלְכֻּתִּי לְנִיֵּשׁ עַל־הָעֲצִים : 10 וַיֹּאמְרוּ

v. 8. מלכה קרי

הַעֲצִים לְתַאֲנָה לְכִרְאָתָּה מְלָכִי עֲלֵינוּ: 11 וַתֹּאמֶר לָהֶם הַתֹּאֲנָה הַחֲדָלְתִּי
 אֶת־מַתְּקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה וְהַלְכְּתִי לָנוּעַ עַל־הַעֲצִים: 12 וַיֹּאמְרוּ
 הַעֲצִים לְגֶפֶן לְכִרְאָתָּה מְלָכִי עֲלֵינוּ: 13 וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲדָלְתִּי
 אֶת־תִּירוּשִׁי הַמְשַׁמֵּחַ אֱלֹהִים וְאֲנָשִׁים וְהַלְכְּתִי לָנוּעַ עַל־הַעֲצִים:
 14 וַיֹּאמְרוּ כֹל־הַעֲצִים אֶל־הָאֹטֶד לֵךְ אִתָּה מֶלֶךְ־עֲלֵינוּ: 15 וַיֹּאמֶר
 הָאֹטֶד אֶל־הַעֲצִים אֲם בְּאַמַּת אַתֶּם מְשֻׁחִים אִתִּי לְמַלְךְ עֲלֵיכֶם בָּאוּ
 חֲסֹד בְּצִלִּי וְאִם־אֵין תֵּצֵא אִשׁ מִן־הָאֹטֶד וְחֹאֵקֶל אֶת־אַרְצִי הַלְכִּנוּ:

v. 12. מלכי קרי

3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

1 וַיְהִי בַּהֲעֲלֹת יְהוֹנָה אֶת־אֱלֹהָיו בְּסַעֲרָה הַשְּׁמַיִם וַיִּלְךָ אֵלֵיהֶו
 וְאֵלִישָׁע מִדְּהַגְלָל: 2 וַיֹּאמֶר אֵלֵיהֶו אֶל־אִישָׁע שְׁבִי־נָא פֹה כִּי יְהוֹנָה
 שְׁלַחְנִי עַד־בֵּית־אֵל וַיֹּאמֶר אִישָׁע חִי־יְהוֹנָה וְחִי־נַפְשָׁהּ אִם־אֶעֱזֹבֶךָ וַיַּרְדּוּ
 בֵּית־אֵל: 3 וַיֵּצְאוּ בְּנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אִישָׁע וַיֹּאמְרוּ
 אֵלָיו הִנֵּדְעָתָּ כִּי הַיּוֹם יְהוֹנָה לָקַח אֶת־אֲדֹנָיָה מֵעַל רֹאשָׁהּ וַיֹּאמֶר
 גַּם־אֲנִי יִדְעַתִּי הַחֹשֶׁה: 4 וַיֹּאמֶר לוֹ אֵלֵיהֶו אִישָׁע | שְׁבִי־נָא פֹה כִּי
 יְהוֹנָה שְׁלַחְנִי יְרִיחוֹ וַיֹּאמֶר חִי־יְהוֹנָה וְחִי־נַפְשָׁהּ אִם־אֶעֱזֹבֶךָ וַיָּבֹאוּ
 יְרִיחוֹ: 5 וַיִּגְשׁוּ בְּנֵי־הַנְּבִיאִים | אֲשֶׁר בִּירִיחוֹ אֶל־אִישָׁע וַיֹּאמְרוּ
 אֵלָיו הִנֵּדְעָתָּ כִּי הַיּוֹם יְהוֹנָה לָקַח אֶת־אֲדֹנָיָה מֵעַל רֹאשָׁהּ וַיֹּאמֶר
 גַּם־אֲנִי יִדְעַתִּי הַחֹשֶׁה: 6 וַיֹּאמֶר לוֹ אֵלֵיהֶו שְׁבִי־נָא פֹה כִּי יְהוֹנָה שְׁלַחְנִי
 הַיֵּרֶדְנָה וַיֹּאמֶר חִי־יְהוֹנָה וְחִי־נַפְשָׁהּ אִם־אֶעֱזֹבֶךָ וַיִּלְכְּדוּ שְׁנֵיהֶם 7 וַחֲמִשִּׁים
 אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעֲמִדוּ מִנְּגֵד מִרְחֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיֵּרֶדְנָה:
 8 וַיִּקְחוּ אֵלֵיהֶו אֶת־אֲדֹרְתּוֹ וַיִּגְלֹם וַיַּכֶּה אֶת־הַמַּיִם וַיַּחֲצֵוּ הַנָּהָר וַהֲנִה
 וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרֹבָה: 9 וַיְהִי כַּעֲבָרָם וְאֵלֵיהֶו אָמַר אֶל־אִישָׁע שְׂאֵל
 מֶה אֶעֱשֶׂה־לָּךְ בְּטָרָם אֶלְקָח מֵעַמָּה וַיֹּאמֶר אִישָׁע וַיְהִי־נָא פִּרְשָׁנִים
 בְּרִיחָהּ אֵלָי: 10 וַיֹּאמֶר הַקְּשִׁיּוֹת לְשֹׂאִיל אִם־תִּרְאָה אִתִּי לָקַח מֵאִתָּךְ
 וְתִרְלָךְ לֹן וְאִם־אֵין לֹא יִהְיֶה: 11 וַיְהִי תְּמִיד הַלְכִּים הָלוֹךְ וְדֹבֵר
 וְהִנֵּה רֶכֶב־אִשׁ וְסוֹסִי אִשׁ וַיַּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶו בְּסַעֲרָה
 הַשְּׁמַיִם: 12 וְאִישָׁע רָאָה וְהוּא מֵצַעֵק אָבִי | אָבִי רֶכֶב וְשָׂרָאֵל
 וּפִרְשָׁיו וְלֹא רָאָהוּ עוֹד וַיַּחֲזֹק בְּבִגְדָיו וַיִּקְרַעֵם לְשָׁנִים קָרְעִים:

ח"ס" בחסת קמץ v. 1.

III. EXTRACTS IN POETRY.

CHARACTERISTICS OF HEBREW POETRY.

BEFORE the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to *Louth's Lectures on Heb. Poetry*, especially Lect. xix.; *Herder's Geist der Hebr. Poesie*; *De Wette's Einleitung in die Psalmen*; *Ewald's Poetische Bücher*, I.; and *Nordheimer's Hebrew Grammar*, §§ 1120–1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called מִשְׁלֵּי, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely by brevity of expression and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence it has some characteristics of *language*, viz. the use of peculiar words, forms of words, &c., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression* between the clauses of a sentence, which accordingly in its simplest form consists of only two members (διότιζον).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or

* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the *interpreter* of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 (*his tabernacle is בְּשֵׁלָם, and his dwelling place in Zion*) it has been doubted whether בְּשֵׁלָם means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question and determines it to mean *in Salem*.

Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, &c.), for in the later (e. g. Ezekiel, Haggai, Zechariah) it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism*. In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נִקְשְׁתָּ בְּאִמְרֵי-פִיךָ
נִלְכַּדְתָּ בְּאִמְרֵי-פִיךָ:

Thou art snared in the words of thy mouth;
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא-יֵצֵא מֵעָפָר אֲנִי
וּמֵאֲדָמָה לֹא-יֵצֵא עֲמָלִי:

For affliction comes not forth from the dust;
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.*

עָדָה וְצִלָּה שְׂמֵעַן קוֹלִי
נָשִׂי לְמֶנּוּ הָאֲזֹנָה אִמְרָתִי

* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences; e. g. in Job vi. we find it *six times*, viz. in vs. 4, 7, 9, 13, 22, 29. But there is no satisfactory proof, that in these or other cases the rhyme was (as *De Wette*, &c. suppose) *designed* by the poet. On the contrary, it is almost certain, that the poet had no such design. For if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in v. 8 there might be as good a rhyme as we find in v. 9, by a very simple change in the arrangement of the words; thus, instead of the present order:

מִי־יָתֵן תְּבוּאָה שְׂאֵלָתִי
וְיִתֵּן אֱלֹהִים יִתֵּן תְּקוּנָתִי:

he might without affecting the sense, have written:

מִי־יָתֵן תְּבוּאָה שְׂאֵלָתִי
וְיִתֵּן אֱלֹהִים תְּקוּנָתִי:

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point to the fact, that they consist in the recurrence of like *suffixes* or *terminations* in

כִּי אִישׁ הִרְגֹתִי לַפֶּצַעַי
וְנִלְדָה לְחִבְרָתִי :

Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken to my speech;
For I have slain a man to my wounding,
And a youth to my hurt.

As another instructive example of this parallelism with four clauses we may adduce Ps. xix. 8:

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְהוָה נֶאֱמָנָה
מִחִפְיֵמַת פִּתִּי :

The law of Jehovah is perfect,
Reviving the spirit;
The testimony of Jehovah is sure,
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism*. In this the idea of the second member stands in opposition or contrast to that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis. E. g. Prov. x. 1:

בֶּן חָכָם יִשְׂמַח אָבִי
וּבֶן כְּסִיל תִּוְנֶת אִמּוֹ :

A wise son makes a glad father;
But a foolish son is the heaviness of his mother.

For other examples see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism*. In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification. E. g. Ps. xxvii. 4:

אֶתֶּת שְׁאֵלָתִי מֵאֵת־יְהוָה
אֲוִתָּהּ אֲבַקֵּשׁ
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי

the *inflections* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11:

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכֶם
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם :

לְחִזּוֹת בְּנֵעַם־יְהוָה
וּלְבַקֵּר בְּהִיבְכָלוֹ :

One thing I ask from Jehovah,
It will I seek after,—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

* * In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii.). The *accents*, however, serve to indicate the divisions or lines. Thus a simple parallelism is divided into two members by *Athnach* (—) or *Merka* with *Mahpakh* (—); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (—) and *Rebhia* (—).

1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1-4.

וְהִשְׁמַע הָאָרֶץ אִמְרֵי־י :	1 הָאֲזִינוּ הַשָּׁמַיִם וְאֵדְבָרָה
תִּזְלַל כְּשֵׁל אִמְרֵתִי	2 וְעִרְוָה כְּמִטָּה לִקְחֹתִי
וְכִרְבִּיבִים עֲלִי־עֵשֶׂב :	כְּשִׁעִירִים עֲלִי־דָשָׁא
דָּבִי גִדֵּל לֹא־לֵהִינִי :	3 כִּי שָׁם יְהוָה אֶקְרָא
כִּי כִל־הֲרִקְנוּ מִשְׁפָּט	4 תִּצְוֶה תָמִים פִּעְלֹו
עֲדִיק וְיֹשֶׁר הוּא :	אֵל אֲמוּנָה וְאֵין עֹל
	צ" רבתי

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

1 אֲשִׁירָה נָא לִידְרוֹתֵי שִׁירַת דּוֹדִי לְכַרְמִי הִנֵּה לִידְרוֹתֵי בִקְרוֹן
בְּדִשְׁמִן : 2 וַיַּעֲזֹקוּהוּ וַיִּסְקְלֻהוּ וַיִּשְׁעֲהוּ שֹׁלֵךְ וַיִּבֶן מְגִלָּל בְּחוֹלֹו וְגַם־יִקַּב
חֶצֶב בּוֹ וַיִּקְוּ לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים : 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ
יְהוּדָה שֹׁמֵר־לֹא בִיטִי וּבִין כְּרָמִי : 4 מִה־לַּעֲשׂוֹת עוֹל לְכַרְמִי וְלֹא עֲשִׂיתִי
בּוֹ מִדּוֹעַ קִנְיָתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים : 5 וַעֲתָה אֹדִיעֶה־נָּא אֶתְכֶם
אֶת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי הִסֵּר מִשׁוֹפָתוֹ וְהִנֵּה לְבָעֹר פֶּלֶץ גִּדְרוֹ וְהִנֵּה

למרמס: 6 ראשיתהו בָּתָּח לֹא יִזְמַר וְלֹא יַעֲדֵר וְעַלָּה שְׁמִיר נָשִׁית וְעַל
הַעֲבִים אֲצִיָּה מִהַמְטִיר עָלָיו מָטָר: 7 כִּי כָרֶם יִהְיֶה צְבָאוֹת בֵּית יִשְׂרָאֵל
וְאִישׁ יִהְיֶה נָטַע שְׁעֵשׂוּעֵיו וְיָקוּ לְמִשְׁפָּט וְהָנָה מִשְׁפָּח לַעֲדָקָה וְהָנָה
צַעֲקָה:

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

10 אֲשֶׁת־חַיִּיל מִי יִמְצָא וְרֹחֶק מִפְּנִינִים מִכְרָה: 11 בָּטַח בָּהּ לֵב
בַּעֲלָהּ וְשָׁלָל לֹא יִחַסֵּר: 12 גָּמְלָתָהּ טוֹב וְלֹא־רָע כָּל יְמֵי חַיֶּיהָ: 13 הָרְשָׁה
צֹמֵר וּפְשָׁתִים וְהָעֵשׂ בְּחֶפֶץ כָּפִיָּה: 14 הֵיטָה כְּאִיֹּת סוֹחֵר מִמְרֹחַק
תָּבִיא לְחֶמֶה: 15 וְתָקַם בַּעֲדוֹ לִלְלָה וְתִתֵּן־טָרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:
16 זָמְמָה שֹׁדֶה וְתִקְחָהּ מִפְּרִי כָפִיָּה נָטַע כָּרֶם: 17 חֲנָנָה בַּעֲזוֹ מְחַנְיָה
וְתִצְמָח זְרוֹעֶתֶיהָ: 18 טָעַמָּה פֶּר־טוֹב סִתְרָה לֹא־יִכְבֶּה בְּלִיל נָרָה:
19 יָדֶיהָ שְׁלָחַהּ בְּכִישׁוֹר וְכַפֶּיהָ תִּמְכּוּ כֶּלֶךְ: 20 כָּסָה פָּרֹשֶׁה לַעֲנֵי וְיָדֶיהָ
שְׁלָחַהּ לְאֶבְיוֹן: 21 לֹא־תִירָא לְבֵיתָהּ מִשָּׁלַג כִּי כָל־בֵּיתָהּ לֶבֶשׁ שָׁנִים:
22 מִרְבָּדִים עָשְׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה: 23 נוֹדַע בִּשְׂעָרִים בַּעֲלָהּ
בְּשִׁבְתּוֹ עַם־זָקְנֵי־אֶרֶץ: 24 סָדִין עָשְׂתָה וְתִמְכֹּר וְחֲלוּר נָתַנָּה לִפְנֵעֶנִי:
25 עוֹד־וְהָדָר לְבוּשָׁה וְתִשְׁתַּח לַיּוֹם אֲחֻרּוֹן: 26 פָּיָה פָתְחָהּ בְּחֶכְמָה
וְתוֹרַת־חֹסֶד עַל־לִשׁוֹנָה: 27 צוּפִיָּה הֵילָכֹת בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא
תֹאכַל: 28 קָמוּ בָנֶיהָ וְיִאֲשֻׁרוּהָ בַּעֲלָהּ וַיְהַלְלֶהָ: 29 רַבּוֹת בָּנוֹת עָשׂוּ
חַיִּיל וְאַתָּה עָלִית עַל־כָּלֶנָה: 30 שָׁקַר הַחֵן וְהַבֵּל הֵיפִי אִשָּׁה יִרְאֵת־יְהוָה
הִיא תִתְהַלֵּל: 31 תִּמְרָלָהּ מִפְּרִי יָדֶיהָ וַיְהַלְלֶיהָ בִּשְׂעָרִים מַעֲשִׂיהָ:

בִּלְלָה קִר עֵשׂ טָעַמָּה v. 18. נָטַע כָּרֶם v. 16. כ"א וְתָקַם v. 15. כ"א בַּעֲדוֹ

הֵילָכֹת קִר v. 27. כ"א עוֹד

NOTES.

I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have *Gesenius's* with the words in alphabetical order.

1, P^eri' ghó'-dhël lê-bhâ'bh.* *Fruit-of greatness-of heart*, i. e., boasting. P^eri' is a noun masc. sing. in the constr. state (see § 87), and belongs to class or Parad. VI. i. (§ 91): the ב has Daghes lene (see § 6, 3, § 13, 1, § 21, 1). Ghó'dhël, noun masc. sing. constr. st. Parad. VI. c.: the א without Daghes lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). Lëbhâ'bh, noun masc. sing. absol. st. (see § 87, 1, at the close), Parad. IV. a.—This example shows *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of p^eri and ghodhel, though each is in constr. state (see § 87, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 112, 1): see also below in No. 3.—The sign (t) at the end is *Soph-pasuq*, which is always preceded by the accent *Silluq* (§ 15).

2. D^ebhâ'r hām-mā'-lēkh hāg-gā-dhō' : *Word-of the great king*. D^ebhâr, noun m. sing. constr. st. of דְּבַר, Parad. IV. Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 87, 1).—Hāmmā'lēkh, noun m. sing. absol. st. Parad. VI. a; with the article (ה) prefixed (see § 35). Hāggādhō', adj. m. sing. with article; on א with Daghes forte see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 110, 1) and in taking the art. (see § 109, 2).

3. Y^emé' sh^ené' chāy-yé' 'bho-thā'i. *The days-of the years-of the life-of my fathers*. Y^emé', noun m. pl. constr. st.; the sing. יָמִי, irregularly inflected

* For the sounds of the consonants and vowels as here employed to express the Hebrew pronunciation, see § 6 with Note † on page 35 and Note * on page 39, also § 10.—On Hebrew syllables see § 26.

(§ 94). *Shenē*, noun fem. pl. constr. st.; sing. שְׁנֵה (§ 93, Parad. B, a), but here with *masc.* plural (see § 86, 4). *Chäyyē*, noun m. pl. constr. st.; sing. חַי, Parad. VIII.—the pl. form used with sing. sense (see § 106, 2, a). *Chōvār*, noun m. pl. (but with *fem.* form (§ 86, 4), with suff. 1 pers. sing. (יְחַיִּי for יְחַיִּי because of pause *Silluq*, § 29, 4, a); sing. חַי, irreg. inflexion (§ 94).—Observe here the succession of three nouns in the constr. st. (§ 112, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2) but also eliding or slurring over the consonant מַחַיִּי for מַחַיִּי, &c., according to § 87, 2, a).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 108, 2); comp. our expression *God's word for the word of God* (see Note, p. 213).

4. *Zē-khēr tsād-dī'q lībh-rā-khā*. *The memory of a righteous (man) for a blessing*, i. e. is blessed. *Zēkhēr*, Parad. VI. b; art. omitted (§ 108, 2); constr. st. without any change (see above No. 1). *Tsāddī'q*, adj. m. sing., agreeing with מְצַדִּיק *man*, which is understood. *Lībh-rākhā*, noun f. sing., absol. st., Parad. B, c; with prep. לְ to prefixed (§ 100, 2), here with short *Chireq* (לִי) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 141.

5. *Āt-tā' Yehō-vā' tobh v'sāl-lā'ch*. *Thou, Jehovah, (art) good and forgiving*. *Āttā'*, pron. personal or separate, 2 pers. sing. masc. (see § 32). *Yehōvā'*, pr. n.; for the signification and the pronunciation of this word, see *Lexicon*. *Tobh*, adj. m. sing. agreeing with מְצַדִּיק. *V'sāllāch*, adj. m. sing., with conj. וְ and prefixed (§ 102, 2).—Obs. ellipsis of copula (*art*) according to § 141.

6. *Tīq-wō' l'elō'ah rā-shā'*. *Thou wilt slay, O God, the wicked*. *Tīq-wō'*, verb 2 p. sing. m. fut. Kal; root יָצַל, Parad. B. מְצַלֵּה, noun m. sing., Parad. I; the מְצַלֵּה with *Mappiq* (§ 14) and *Pattach furtive* (see § 8, 2). - *Rāshā'* (on omission of שׁ, see p. 35), adj. m. sing. agreeing with מְצַדִּיק understood; art. omitted in poetic style (see p. 211.—Observe the arrangement of the words (§ 142, 1).

7. *Mī yīsh-kō'n b'hār qōdh-she'-khā*. *Who shall dwell in the mountain of thy holiness*, i. e. in thy holy mount? *Mī*, pron. interrog. (§ 37) used of persons. *Yīshkō'n*, r. יָשַׁב, Parad. B. *B'hār*, noun m. sing. constr. st. Parad. VIII. a; pl. הָרִים for הָרִים because ר excludes Daghes f. (see § 22, 5). *Qōdshē'khā*, noun (שְׁכֵנְיָה, Parad. VI. c) with suff. 2 p. sing. masc. (§ 89, 1), joined by means of (ְ) because of the pause *Silluk* (§ 29, 4, b).—Obs. subst. used to express adj. (see § 104, 1); and for the position of the suff. יְחַיִּי, see § 119, 6.

8. *Kā-bhē'dh hā-rā'āb bā'ā-rēts*. *Heavy was the famine in the land*. *Ḳābhē'dh*, verb 3 p. sing. masc. pret. Kal (see Parad. B), agreeing in gend., numb. and pers. with its nominative (§ 143 at beginning). *Hārā'āb*, noun (Parad. IV. with art. הָ (see § 35, 1). *Bā'ārēts*, noun (Parad. VI. a) with prep. בְּ prefixed with *Qamets*, because it displaces the art. and takes its pointing (בְּ for בְּ, see § 100, 2, b, and § 23, 5); see also § 29, 4, a, § 91, Rem. 1, for the (ְ) instead of (ְ) under א.—The arrangement is the same as in No. 6.

9. *Āy-yē' sō-phēr ēth-hām-mīgh-dā-lī'm*. *Where (is one) counting the*

towers? *Sôphêr*, act. part. m. sing. Kal; r. סָפֵר, Parad. B. אָר־, sign of the definite accusative (see § 115, 2, and Note), here followed by *Maqqeph* (§ 16, 1), and hence with (—) shortened to (—), see § 27, 1. הַמְגִדִּים, noun m. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sôphêr* (see § 132 and § 135).

10. Tsê'-dhêq mîsh-shâ-mâ'-yîm nîsh-qâ'ph. *Righteousness from heaven looked down.* מִשְׁשָׁמַיִם, noun m. plur. but seemingly dual (see § 86 b, 1, Rem. 2), with prep. מִן prefixed (§ 100, 1); on plur. form in this noun see § 106, 2. נִשְׁקָה, verb 3 p. m. sing. pret. Niphal, r. שָׁקַה, Parad. B; here with (—) for (—) because of the *Silluq* (§ 29, 4).—Ohs. the proper sense of this verb in Niph. is reflexive, viz. to bend one's self forward (see § 50, 2, and the Lexicon under שָׁקַה).

11. *The iniquity of his fathers shall be remembered.* יִזְכָּר (yîz-zâ-khêr) verb (r. זָכַר) 3 p. sing. m. fut. of Niphal, which has here a *passive* force (see § 50, 2, d); Parad. B. זָכַר ("זכר", not "זכ", because the *cholem* requires a consonant before it, which must be the ז, and not the כ which has the *Chateph-Pattach*, see § 26, 1) noun in constr. state (Parad. III.), governing the verb in gend., numb., and pers. (see § 143). אֲבוֹתָיו ("abho-thâv", see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 142, 1, a.

12. *Who hath tried the Spirit of Jehovah?* מִי (see § 37, 1). תִּכְּחַק (thîk-khêq, ת without *Daghesh lene* because the prec. word ends with a vowel, and is in close connexion, § 21, 1), verb (r. תִּכְּחַק) in Piêl, which has here *intensive* force (§ 51, 2, a), Parad. B. אָר־ sign of accus. here before a noun made definite by the constr. st. (see on No. 9). רִיבָה (rîbâch, with *Pattach furtive*, § 22, 2, b), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother.* כִּבֵּד, verb (r. כִּבֵּד, see on No. 8) 2 p. sing. m. imper. of Piêl (here *causative* of Kal, § 51, 2, b), agreeing with הָאֵלֹהִים (see No. 5) understood; Parad. B. אָר־ (twice) before a noun made definite by the suffix (see on No. 9). אֲבִיךָ (â-bhî-khâ), noun irreg. (אָב, § 94, 2) with suff. 2 p. sing. masc. (§ 89, 1, Rem. 1). וְ copulative conj. prefixed with *Sh'va* (§ 102, 2). אִמְּךָ noun (אִם, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Sh'va* on account of the *pause* accent *Silluq* (see § 29, 4, b).

14. *His blood from thy hand will I require.* מִיָּדְךָ (mîy-yâ-dhêkhâ, 2nd syllable with *Methegh* (§ 16, 2) to show that the vowel-sign — stands for a not ô, see § 9, 12, Rem. 1, a) noun f. sing. (יָד, Parad. II.) with prep. מִן prefixed (§ 100, 1) and suff. appended. בָּקַשׁ, Parad. B. On the arrangement see § 142, 1, c.

15. *I was stolen from the land of the Hebrews.* גִּנְבָהּ verb (r. גָּנַב, Parad. B.) 1 sing. com. pret. of Pual (the passive of Piêl, § 51, 2). מִן, prep. (מִן) prefixed according to § 100, 1. הָ art. (see No. 8).

16. *He has made heavy my chain.* הִבְבִּיר, 3 p. sing. m. pret. of Hiphil (causative of Kal, § 52, 2); r. כִּבֵּד. נֶחֱשָׁה-tî (נִחְשָׁה, § 93, Parad. D, b).

17. *Upon Jehovah I was cast from the womb.* הִשְׁלַכְתִּי (hîsh-lâ'kh-tî) 1 p. sing. c. pret. of Hophal (passive of Hiph. § 52, 2); r. שָׁלַךְ, Parad. B. רָחַם,

noun, Parad. VI. (here with — on account of the pause accent, § 29, 4, *a*, and § 27, Rem. 2, *c*).

18. *I will keep myself from my iniquity.* אֶשְׁתַּמֵּר, 1 p. sing. c. fut. of Hith-pael (with reflexive force, and here with transposition of ח , see § 53, 2, *a*, and 3); *r.* שְׁמַר, Parad. B. מִצְוֵי (see No. 11 and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*). תְּחַזְקנה (*tē-chēzā'q-nā*, ח has Dagh. lene because a distinctive accent, *Pe'siq* (1), precedes, (§ 21, 1), 3 p. pl. f. fut. Kal, *r.* חֲזַק, Parad. D (or verb *Pe Guttural*);—fut. used for imper. according to § 125, 3, *c.* יְרִיבָם, dual of יָרִיב (see § 86 *b*) with suff. 2 p. pl. masc.—On the use of a plur. verb with a dual noun, see § 143, 5.

20. *The generation of the upright shall be blessed.* דֹּר, noun constr. st. Parad. I. יְשָׁרִים, adj. pl. masc. (agreeing with אֲנָשִׁים *men* understood), Parad. IV. יְרִיבָהּ, 3 p. sing. m. fut. Pual (see Parad. E, but here with — because of *Silluq*), agreeing in *gend.*, *numb.*, and *pers.* with the subject.

21. *Because thou hast forgotten the God of thy salvation.* שָׁכַחְתָּ (*shā-khā'-chāt*, see § 28, 4, Note †), 2 p. sing. fem. pret. Kal of שָׁכַח (verb *Lamedh Guttural*, Parad. F). אֲלֵהֶיךָ, constr. st. plur. of אָלֵהֶם (the ה loses both *Map-piq* and *Pattach furtive*, because it ceases to be final, § 22, 2, *b*): on the plur. use of this word (*plur. excellentiæ*) see § 106, 2, *b.* יָשַׁע, noun, Parad. IV. *e*, with suff. 2 p. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst. see No. 2. אֲדַבֵּר, see § 94, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*). יִשְׁמְרֶךָ (*yīsh-mōr'-khā'*, § 9, 12, 1, *a*; § 10, 1, at end; § 21, 2, *c*) 3 p. sing. m. fut. Kal, with suff. 2 p. sing. masc., see Parad. C, and § 59. כֹּל (here כֹּל *kōl*, because followed by *Maqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun (but commonly rendered as an adj.) in constr. st., Parad. VIII. *c.* רָב, with — for — according to § 29, 4, *a*.

24. *Cause me to walk in thy truth and teach me.* הִדְרִיכֵנִי (*r.* הִרְךָ, Parad. E), 2 p. sing. m. imper. Hiphil, with suff. 1 p. sing. *cōm.*, see Parad. C, and § 60. בְּאֵמֶתְךָ (אֵמֶת see Lex.), noun f. sing. (Parad. D) with prep. בְּ (here with — according to § 100, 2, *a*) and with suff. 2 pers. sing. masc.

25. *When you hear* (lit. *according to your hearing*) *the voice of the trumpet.* תִּשְׁמָעְכֶם (*tēshōm-'akhē'm*), inf. Kal of שָׁמַע (Parad. F) with prep. בְּ (§ 100, 2) and suff. 2 p. pl. masc., see § 60, 1, and § 64, 2.—On the use of בְּ before infinitive, see § 129, 2.

26. *This (has been) thy way from thy youth, for thou hast not hearkened to my voice.* וְהָ, see § 34. וְרִיבָהּ, noun sing. masc. Parad. VI. *a*, with suff. 2 p. sing. fem. נִבְרָהּ, see § 89, 2 and § 106, 2, *a*.—Obs. the effect of prep. בְּ on the sense of שָׁמַע, which here means *to hearken* = *obey*, but without the בְּ (as in No. 25) it means simply *to hear* = *perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* הִצְבִּי, Pual, Parad. E.

28. *The door will turn on its hinge, and a sluggard on his bed.* הוֹסִיב,

NOTES.

3 p. sing. fem. fut. Kal of כָּבַב (verb כָּבַע, Parad. G), agreeing in gend., numb., and pers. with הָלַל. מִצְוָה, see § 89, 4.

29. *Then they began* (lit. *it was begun*) to call on the name of Jehovah. הוֹחֵל, 3 p. sing. m. pret. Hophal of חָלַל (Parad. G): see § 134, 3. אָ with *Dagh. lene* because of the distinctive accent (*Tiphcha* —) under the preceding word, § 21, 1.

30. Ps. cxix. 69. See on No. 23. אָצַר, 1 p. sing. com. fut. Kal of יָצַר (verb יָצַן, Parad. H).

31. Gen. xiv. 21. יָחַן, 2 p. sing. m. imper. Kal of יָחַן (Parad. H and § 65, 1). לִי, § 101, 2, *a*. נָפַשׁ, noun sing. but here with *collective* force, § 106, 1. קָח, 2 p. sing. m. imper. Kal of לָקַח (treated as a verb פָּח, Parad. H, and partly after Parad. F; see § 65, Rem. 2). לָּהּ for לָהּ on account of *pause*, § 101, 2, *a*.

32. Judges xiii. 16. הִצְצִירִי, 2 p. sing. m. fut. Kal of יָצַר (Parad. D) with suff. 1 p. sing. com. (§ 59). On the position of the negative, see § 142, 1. אָכַל, 1 p. sing. com. fut. Kal of אָכַל (verb אָכַל, Parad. I, see § 67, 2); here with — instead of — on account of the conjunctive accent *Munach* (—), § 67, 1. See on No. 7.

33. Jer. xxvii. 14. הוֹשִׁיעִנִי, imper. Hiphil of יָשַׁע (verb פָּי, Parad. K). אוֹשֵׁעַ, 1 p. sing. fut. Niphal of יָשַׁע, with *He paragogic* (§ 48, 3): see also § 29, 4, *b*.

34. Job xiv. 1. יָלַד, pass. part. sing. masc. Kal of יָלַד, in constr. st. according to § 132, 1. On the constr. st. of the adjectives תָּצַר and שָׁבַע, see § 110, 2. Conjunction וְ prefixed with *Shureq*, before simple *Sh'va*, according to § 102, 2, *b*.

35. Genesis xxviii. 12. מָצַב, part. sing. m. Hophal of יָצַב (verb פָּי of 3d class, § 70) or נָצַב (verb פָּח, Parad. H). אֶרֶץ, אֶרֶץ with *He paragogic* or ancient case-ending for the accusative, § 88, 2: so also in last word. מִצִּיעַ, part. sing. m. Hiphil of נָצַע (after Parad. H and F).

36. Is. xxxvii. 23. חֲזָפְתָּ, Piël, Parad. E. On next word the accent (—) *Zaqeph-qaton*, § 15. הִרְיִמוּהָ, Hiphil of רָיַם (verb עָר, Parad. M). ק', with *Dagh. forte* conjunctive, § 20, 2, *a*.

37. Judges xiv. 14. מִהֲאֵבֶל, part. sing. m. Kal of אָבַל, with art. הָ (§ 35, 1) and prep. מִ (§ 100, 1). רָצָא, verb פָּי and לָא, Parad. K and O.

38. 1 Sam. ii. 27. הִנֵּנִי inf. absol. Niphal of נָהַל (verb לָהּ, Parad. P), with *He interrog.* prefixed according to § 98, 4 (see its use in § 150, 2): this inf. stands before the finite verb to make it *emphatic*, according to § 128, 3, *a*. בֵּית, constr. st. of בֵּית (Parad. VI. h).

39. Ps. xxxi. 14. לִקְחוֹ inf. Kal of לָקַח (Parad. H, § 65, Rem. 2), with prep. לְ prefixed according to § 100, 2, *c*, and § 139, 2. וְיָמֵי verb עָע (Parad. G) inflected here as regular (after Parad. B, see § 66, Rem. 10, also § 29, 4, *b*).

40. Num. x. 30. מִלְּרָחִי noun fem. sing. (segholate, Parad. D) with suffix. אֶלָּהּ (Parad. K) from רָלָה or הָלָה, see § 68, Rem. 8.

41. Prov. vii. 1. וּמִצְוֹתַי (*u-mits'vô-thâi*, see on No. 11) noun fem. plur. (Parad. A) with suff. appended (§ 89) and conj. וְ prefixed with *Shureq* before the labial מ (§ 102, 2, *b*). אֶתָּה for אֵתָּה (prep. אֵת § 101, 1, Rem. 1), see on No. 31

42. Jer. xliii. 9. קח see in No. 31. אֶבְרָם noun *common* gend. (§ 105, 1, c) plur. (אֶבְרָם Par. VI.), governing גִּדְלוֹת in *fem.* pl. (§ 110, 1), but the suff. of the next word in the *masc.* וְשִׁמְנָהֶם (lit. *and thou hast hid them*) pret. for imper. according to § 124, 6, c.

43. Ps. civ. 24. מה prop. interrog. pron. but here an adverb of interrog. lit. *as to what?* then *how?* see § 98, 2, e, and Lex. *sub voce*. רבוי (Parad. G) pret. for present according to § 124, 3. Under מַעֲשֵׂיָהּ (Parad. IX.) *Methegh* and the accent *Athnach* — (§ 15). מֵלֵא, Par. O. § 73, Rem. 1; see also § 135, 3, b. הִזְרִיץ, always so for הִזְרִיץ, for the sake of euphony with the art. (§ 35, 1 and § 91, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מִדֶּה and מִדָּה. מִדְּבַשׁ noun m. (Parad. VI., § 91, Rem. 4) with prep. מִן (§ 100, 1), which here denotes the *comparative* (see § 117, 1).

45. Gen. ix. 20. וַיִּהְיֶה 3 p. sing. m. fut. apoc. Hiphil of הָיָה (Parad. G), with *Vav conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 126 b). וַיִּשָּׁע from נָשָׁע (Parads. H and F).

46. Ps. xxxvii. 8. הִרְפָּה (r. רָפָה, Par. P) imper. Hiphil shortened from הִרְפָּה (see § 74, Rem. 15, and § 48, 5). Conj. ׀ with *Pattach* according to § 28, 2.

47. Ex. xxi. 12. מִכָּה part. Hiphil (r. נָכַה, Parads. H and P) in constr. st. according to § 132, 1. וְנָמָה (lit. *and he has died* = *so that*, &c., see § 152, 1, e), pret. Kal. of מוֹתָה (Parad. M, § 71, Rem. 1) with ׀ according to § 102, 1, d. מוֹתָה inf. absol. put for emphasis (§ 128, 3, a) before יוֹמָתָה 3 p. sing. m. fut. Hophal.

48. Gen. iii. 13. See on No. 45. הִשִּׁיאוֹנִי, Hiph., Parads. H and O. וְאֶבְלָל (see on No. 32) Fut. with *Vav conv.* (§ 48, 2): obs. distinction between *Methegh* and *Silluq*, according to Note on p. 54.

49. 1 Kings v. 8. אֵת sign of def. accusative in its separate or absol. form (§ 115, 2). אֲשֶׁר rel. pron. (§ 36) here implying the demonstrative = *what* (§ 121, 2).

50. Lev. xx. 14. בָּהֶאֱשׁ for בָּהֶאֱשׁ, § 35, Rem. 2.—Obs. the two forms of אֵת with suffixes (§ 101, Rem. 1). הֵן *fem.* suff. 3 p. plur.

51. Judges ix. 10. לְכִי 2 p. sing. fem. imper. Kal of לָכָה (Parad. K, see on No. 40). אַתָּה pron. 2 p. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 134, Rem. 2). מִלְכִּי (möl^{le}-khī), see § 46, Rem. 2; and for the absence of *Dagh. l.* in כִּי, see § 21, 2, a. See § 101, 3.

52. Jer. xlv. 25. עָשָׂה (*a-sh*, § 8, 2, Rem.) inf. absol. for *emphasis* (see on No. 38). נִדְרָנִי (nā-dhā'r-nū) 1 pl. pret. Kal, with ׀ for ׀ on account of *Silluq*.

53. Amos ii. 10. See § 134, Rem. 2. עָלָה (Parads. D and P).

54. Deut. xvi. 19. לֹא (§ 98, 1) before fut. הִקָּח (לָקַח, Par. G) to express *prohibition* (see § 125, 3, c). וְעָבִיר (עָבַר-עָבַר, see Note † on p. 50), Piél of עָבַר (not Par. M, see § 71, Rem. 10). עִינִי dual constr. st. of עֵינַי (Par. VI. h).

55. Is. xxxvii. 10. אֵל (§ 98, 1) before fut. to express *dissuasion* (§ 125, 3, c): distinction between אֵל and לֹא, see in § 149, Rem. וְשָׁאָה fut. Hiphil (see on No. 48) with suff. according to § 64, 2, Rem. אֵלֶיהָ, see on No. 21,

also § 143, 2. אֲשֶׁר—בוֹ (lit. *who—in him=in whom*, § 121, 1). See § 131, 2, a.

56. Ex. xvii. 2. See on No. 31. מָרָם *dual* in appearance but *plur.* in fact (see § 86 b, 1, Rem. 2). וְנִשְׁתָּחָה 1 p. pl. com. fut. Kal (Parad. P); וְ and = *that*, § 126, 1, c.

57. Jer. xiv. 21. הִפְעִיר, Hiphil of פָּרַר (Parad. G), see § 125, 3, c. אֲחֵנִי, prep. with suff. (see § 89, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. נָתַתִּי (I have given it), נָתַן, § 65, Rem. 3), suff. 3 p. sing.—On the arrangement of this sentence, see § 142, 2.

59. 2 Kings x. 32. בְּיָמֵם הָהֵם (compare vulgar Eng. *in them days*), § 120, 1. הָהֵל, Parad. G. לְקַצֹּר, Piél, Parad. P; see § 139, 2.

60. 2 Chron. x. 10. קֶלֶפֶס, noun (Parad. VIII. c): accent *Zaqeph-qaton*. הִקֵּל, imper. Hiphil. of קָלַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רָוַם, see on No. 45. נָכַח (נָכַח, verb נָח and נָח), Hiphil fut. apoc. (for נִנְכַּח, § 65, 2 and § 74, 5 with Rem. 14). מִנְּהָי, noun (Parad. IX.) with suff. 3 p. sing. m. (מִנְּהָי for the usual מִנְּהָי): distinctive accent *Tiphcha* (§ 15). See § 118, 5.

64. Job xl. 4. קָלָתִי, Parad. G. אֲשִׁירָבֶךָ, fut. Hiphil of שָׂרַב, with suff. with *Nun epenthetic* (see § 57, 4). שָׂמַחְתִּי, Parad. M. לָמוֹ, see § 101, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 141. כֵּל (Parad. VIII. c) with suff. (§ 89, 1, Rem. 2). Expression for *reciprocal pronoun*, § 122, Rem. 4. חָלַל, reg. inf. constr. Piél, see § 66, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals see § 118, 1 and 3. הִשָּׁב, Parad. K. הִנָּח (r. הִנָּח) with — for — on account of the *pause accent R'bhia* (§ 15). מִלְאָה, § 73, Rem. 2. נִהְרָה (to-h'ra'h, see p. 47, No. 2, a, and § 14, 1), טָהַר (Parad. VI. f) with suff. 3 p. sing. fem., distinguished by the *Mappiq* from the ending of the *fem. noun* (טָהַר to-h'ra').

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

V. 22. *Vav. conv.* prefixed without *Daghesh forte* (§ 48 b, 2, and § 20, 3, b, Rem.) יֹאמַר (*Dagh. f. conjunctive*, § 20, 2, a), inf. with prep. (lit. *to say*) for יֹאמְרֵם, according to § 23, 2, and § 67, 1, Rem.

V. 23. תִּבְרַכּוּ, Parad. E, see § 10, 2, Rem. אָמֹר, inf. absol. standing for fut. or imper. according to § 128, 4, b.

V. 25. יִרְאֶה, Hiphil of יָרָא (Parad. M, *jussive form*, § 126, 2). יִרְאֶה (r. יִרְאֶה, Parad. G) 3 p. sing. m. fut. Kal with suff. with *Nun epenthetic* (§ 57, 4), and וְ prefixed according to § 102, 2, c.

* * * In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

2. JOTHAM'S PARABLE.

Judges ix. 6-15.

- V. 6. וַיֵּאָמֶר fut. Niphal (Parad. D). עַם prep. *at* or *by*, see Lex. B, 2.
- V. 7. וַיִּגְדְּלוּ (r. גָּדַל) 3 p. plur. used according to § 134, 3, b.
- V. 8. See § 128, 3, a.—Obs. מְלֻכָּה with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *Kethibh* מְלֻכָּה and the *Qeri* מְלֻכָּה have the *same sense* and stand for 2 p. sing. m. imper. Kal with *He paragagic* (§ 48, 5). This *Kethibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.
- V. 9. וַיִּחַדְּלֵהוּ pret. Kal (the *Chateph-Qamets* irreg. for *Qamets*, with *He inter.* (§ 98, 4, Rem.), used for *fut.* according to § 124, 4. וַיִּגְדְּלוּ אֱתֵרֵי יְיָ which in *me God and men honour* (see § 125, 2). וַיִּחַדְּלֵהוּ pret. with *Var. conv.* (see § 48, 3 and § 124, 6, a). לָנֶחֱם (inf. with prep.) *to wave*.
- V. 10. See on No. 51 above.
- V. 11. מְהֵרָה (מֵהֵרָה, Parad. VI. e). הַשּׁוֹבָה adj. fem. sing. with the art. because its noun has a suff. (see § 109, 2 and § 110, 1).
- V. 12. *Kethibh* מְלֻכָּה but *Qeri* מְלֻכָּה, see on verse 8.
- V. 13. הַמְשִׁימָה part. with art. (prefixed according to § 20, 3, b) answering to our relative pron. with the indicative, *which cheers*.
- V. 15. הָסֵד from חָסָה. הַלְבָּנוֹן, see § 107, 3.

3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

- V. 1. וַיִּהְיֶה fut. apoc. (§ 74, Rem. 3, e) with *Var. conv.* (§ 48, 2) used for tense of narration (§ 126 b, 2). בְּהִעָלֹתָ Hiphil of עָלָה (see § 129, 2 and also § 130, 3). בְּסַעֲרָה (§ 10, 2, Rem.—comp. בְּסַעֲרָה in verse 11) with *Chateph-Qamets* irreg. which is noticed in the margin קִמְץ בחֹטֶה i. e. *the ס* with *Chateph-Qamets*.—See all these marginal notices explained at the end of *Tauchnitz's* editions of the Hebrew Bible, which are the best and cheapest.
- V. 2. שְׁבִינָא, see § 127, 1, Rem. חַיִּי וְחַיִּי נַפְשְׁךָ (lit. *living is Jehovah and the life of thy soul*) as *Jehovah liveth and by the life of thy soul*, a form of oath: חַיִּי constr. st. § 87, 2, c). אִם *if* = *not*, see Lex. C, 1, c. בִּירְחָאֵל (also in next verse) in the adverbial accusative, § 116, 1.
- V. 3. וַיִּהְיֶה prop. *the day* = *this day*, see § 107, at begin. אֲדִירָה plur. *excellentiæ* (§ 107, 2, b). הָשָׁה.
- V. 5. בִּירְיָחוֹ, prep. בָּ prefixed according to § 100, 2, a.

* See § 5, Rem. 4.

V. 6. הַיְּהוּדִים, § 107, 3 and § 88, 2. שְׁנֵיהֶם *their two* = *both of them*, § 95, Rem. 2.

V. 7. Construction of the numeral, § 118, 2.

V. 8. לָקַח, see above on No. 54. נָקְחָהּ noun fem. (Parad. D). נָקַח, see above on No. 63. וְ conj. with *Qamets*, see above on No. 47. בְּ prep. with art. (§ 35, 2, B, b and Rem. 2).

V. 9. כְּבָרָם inf. with suff. and prep. § 129, 2 (see also above on No. 25). וְ and = *that* after וַיְהִי. וַיְהִי־נָא פִי יִנִּי then (inferential, § 152, 1, d) *shall be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit: פֶּה, see § 94.

V. 10. חָשַׁתְּ לִשְׂאֹל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 139, 4, Rem. 1. לָקַח for מָלַךְ, see § 51, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, &c.: see § 131, 2, a or c, and § 128, 3, b. וַיַּעַל fut. Kal of עָלָה. חֲשָׁמַיִם adverbial accus. (§ 116, 1).

V. 12. וְ according to § 28, 2. מִצָּעֶק part. Piel, § 63, 3. רֶכֶב וּפָרָאֵל וּפָרָשָׁיו *Israel's chariot and his horsemen*.—Obs. that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note † on § 112, 1): e. g. רֶכֶב וּפָרָשָׁיו וּפָרָאֵל would be utterly inadmissible in this place, and hence the language required *either* the expression of the genitive after each noun (רֶכֶב וּפָרָשָׁיו וּפָרָאֵל * וּפָרָאֵל), as in v. 11, אֵשׁ וְחֹסֶם אֵשׁ (רֶכֶב־אֵשׁ וְחֹסֶם אֵשׁ), or the use of the possessive pron. after the second noun (as exhibited in this verse), or the periphrastic construction (see § 113) which expresses the genitive in the way of the dative (הַרֶכֶב וְהַפָּרָשִׁים לְיִשְׂרָאֵל) *the chariot and the horsemen to Israel*.

III. EXTRACTS IN POETRY.

1. PART OF THE SONG OF MOSES.

Deut. xxiii. 1-4.

* * In this extract the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 107, Rem. 2. וַיֹּאדָּבְרָה, § 126, 1; § 29, 4, b

V. 2. חֲזַל, verb פָּחַל. עָלִי, § 101, 3.

V. 3. רָבִי, verb פָּרִי. לְ prep. (§ 100, 2, a).

V. 3. הַצֵּיִר the rock, i. e. Jehovah, case absol. (§ 142, 2).—Large צ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

* פָּרָשׁ has both vowels *unchangeable* (see p. 138, No. 4, Rem).

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

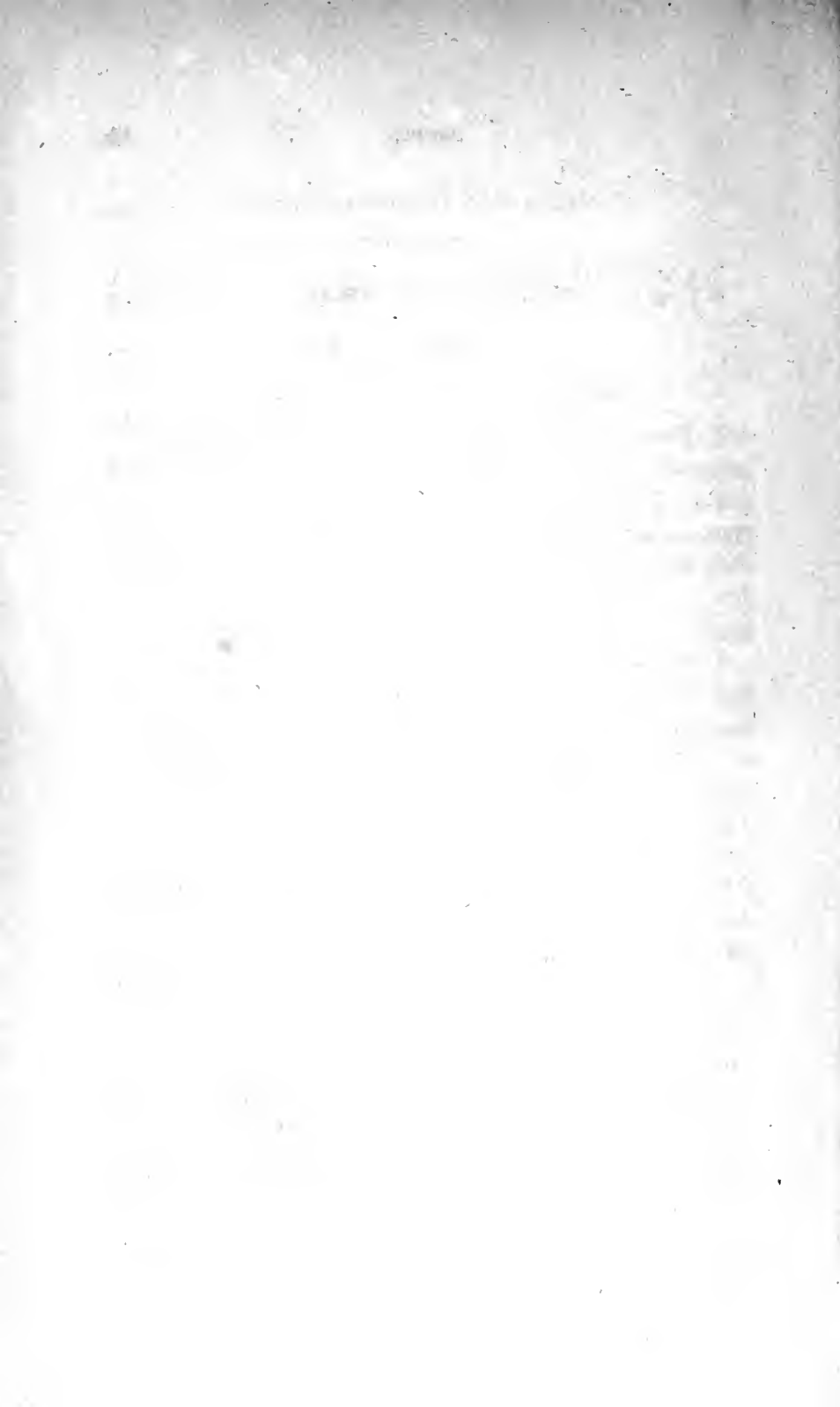
- V. 1. אֲשִׁירָה נָא (§ 126, 1, a). לִי־יְדִידִי *concerning my beloved*, i. e. Jehovah.
 V. 2. נָטַע with double accus. (§ 136, 2). בָּגֵדָה, § 74, Rem. 3. סָקָה, § 74, Rem. 9.
 V. 3. יוֹשֵׁב and אִישׁ collective (§ 106, 1, c) and hence with verb *plur.* (§ 143, 1).
 V. 4. See § 129, Rem. 1, 2.
 V. 5. יָרַע with two accus. (§ 136, 1). עָשָׂה part. for fut. (§ 131, 2, b). הָסֵר and פָּרִץ, § 128, 1, Rem. לִבְעֵר lit. *for to eat up* = *to be eaten up*.
 V. 6. וְעָלָה יוֹר (§ 124, 6) and *it shall go up* (i. e. grow) *brier and thorn* (§ 135, 1, Rem. 2). מִזְחֲמָרִיר lit. *from to rain* (§ 129, 2).
 V. 7. Observe the striking paronomasia or alliteration between מִשְׁפָּט and מִשְׁפָּחָה, and between צָדִיקָה and צָדִיקָה, which we can partly copy in translation, thus,—he looked for *right*, and behold *might*! for *weal*, and behold *woe*!

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

** This piece is *Alphabetical*, a sort of Hebrew *Acrostic* (§ 5, Rem. 2).

- V. 10. אֵשֶׁת, § 94, 2.
 V. 11. Pret. for present (§ 124, 3).
 V. 12. גִּמְלָהּ (§ 58, 1, a and Rem. 3).
 V. 14. קִנְיָנוֹת (*kō-nīy-yōṣṣṣ*, see p. 47, No. 2, Rem.).
 V. 15. בַּעֲדָה, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 129, 2), *while it is yet night*. Fut. with *Vav conv.* for present (§ 126, 3, a).
 V. 16. זִמְמָה, see above on No. 39. *Q^{ri}* נִטְעָה referring to the wife; but *K^{thibh}* either נָטַע referring to the husband, or נָטַע (Niphal, *is planted*) agreeing with פָּרִים as subject.
 V. 18. *Sense of Q^{ri} and K^{thibh} is here the same.*
 V. 20. לָבֵנִי, § 100, 2, b.
 V. 21. לָבַשׁ, pass. part. with accus., § 140, 1.
 V. 27. צוֹפִיָּה, § 74, Rem. 5. *Q^{ri}* הִלִּיכוֹת, but *K^{thibh}* (with same sense) הִלְכּוֹת; the latter probably derived from הלך, but the former from הלך.
 V. 29. רַבּוֹת, adj. put *before* the noun either for emphasis, *many women* &c. (see § 110, 1, Rem. 1), or as predicate (*many are the women who*, &c. (see § 142, 1, b). בָּלֵנָה for the usual בָּלֵן, § 89, 1, Rem. 2.
 V. 30. אִשָּׁה יִרְאַת יְיָ *a woman fearing Jehovah*, put prominently in *nom.* case absol. (§ 142, 2). Observe, the crowning praise of a good wife is *the fear of the Lord* or *piety*. See § 53, Rem. at the end.



SYNTAX OF THE VERB.

§ 123.

USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary accurate observation shows, that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

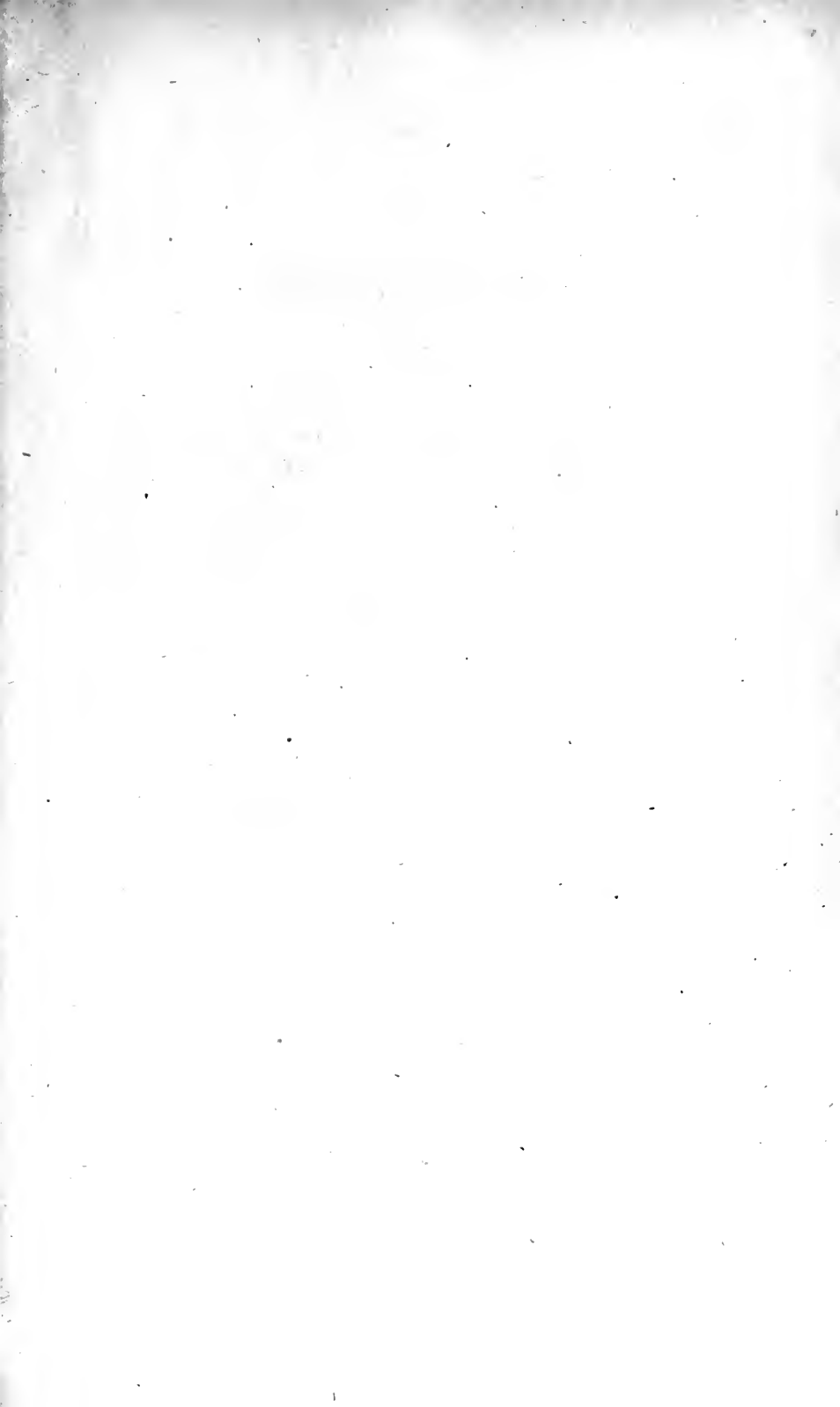
It is a partial and false view, which regards the so called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46: 4, אָנִי גַעַשְׁתִּי וְאֲנִי אֶשָּׂא, *I have done it, and I will (still) bear (you)*; and vs. 11, דִּבַּרְתִּי אֶף, אֲבִיאָנָהּ יְצַרְתִּי אֶף אֶעֱשֶׂנָה, *I have spoken it and will bring it to pass, I have purposed and will accomplish it*.

* The *uncertainty*, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e. g. *dicam, dices* and *dicam, dicas*.

only one, and that is, the fact that

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Hebrew grammar, rev. by E. Rödiger;

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